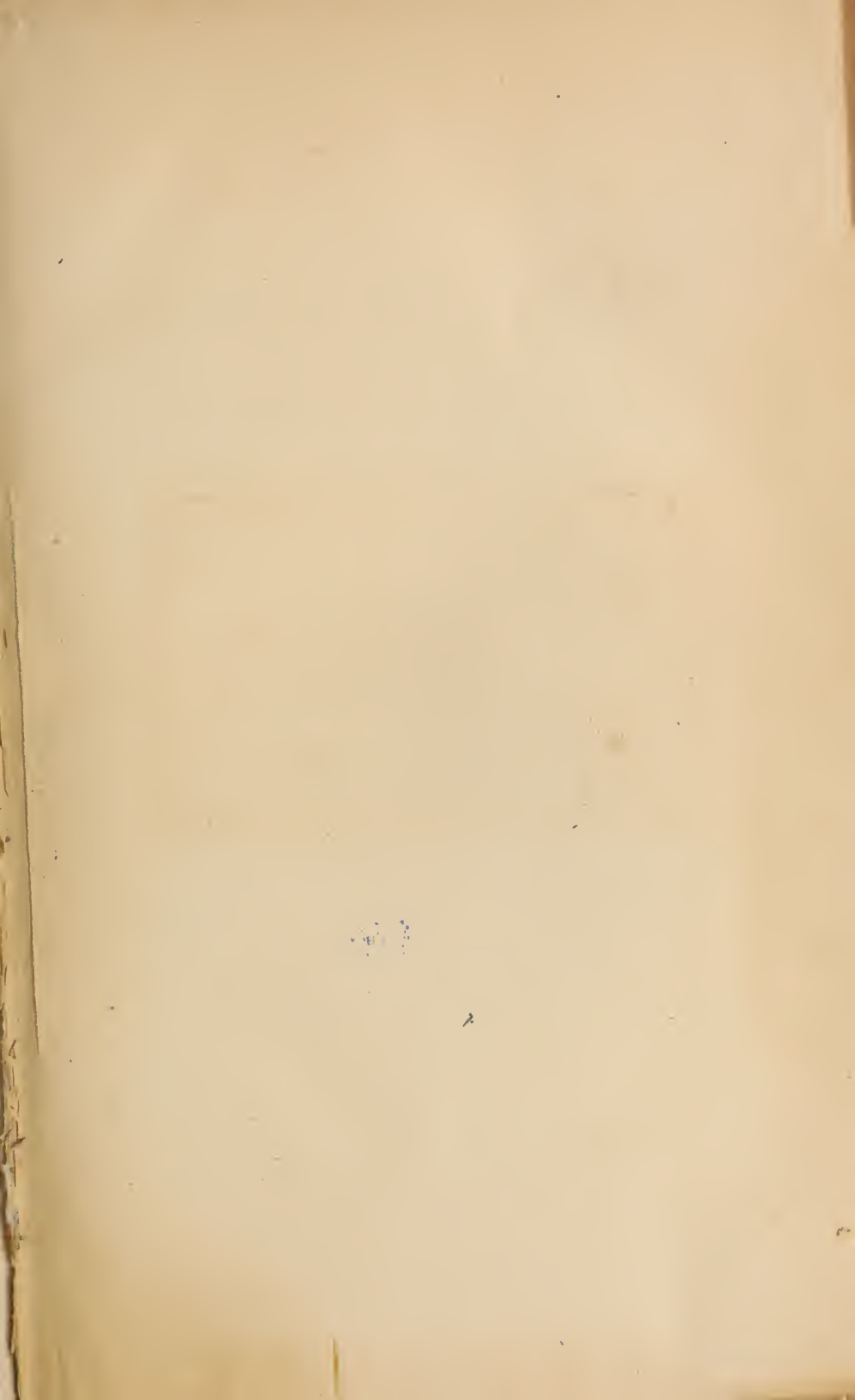




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THE MISSIONARY HERALD.

VOL. LXVIII. — AUGUST, 1872. — No. VIII.

MARSOVAN, TURKEY.

BY REV. J. F. SMITH.

MARSOVAN lies four hundred miles east of Constantinople, on the post-road to Tocat, Sivas, Harpoot, and Bagdad. But it is more easily reached by taking a steamer from Constantinople to Samsoon, on the southern shore of the Black Sea; from whence there is a land journey of but sixty miles, towards the south-west. In the first twenty-five miles the road crosses two mountain ridges of considerable height, and the scenery is wild, exceedingly varied, and beautiful. The remainder of the road is more level, with considerable variety of hill, valley, and plain.

Marsovan itself is situated on the northern edge of a plain thirty miles long, and varying from five to ten miles in breadth. Ascending over the hills from the east-northeast, and beholding it for the first time, my first thought was, — “As the mountains are round about Jerusalem,” so, with a broader sweep, are they round about this city; and so will the Lord be round about *us* while we labor to build up his kingdom here. The city is surrounded with vineyards and noble walnuts; the air is clear and salubrious; the climate mild — not subject to extremes of heat and cold. During the last nine years, the extreme range of the thermometer has been from 8° below zero to 100° above; but only on two occasions has it been below zero or above 96° (Fahrenheit). There are about fifty villages on the plain, the inhabitants of which are nearly all Turks; Armenians being found in only three of them. Large portions of the plain are dry and uncultivated, for lack of water. Yet great quantities of wheat and barley are raised. The city contains about fifteen thousand inhabitants, nearly five thousand of whom are Armenians, the rest Turks, with a few Greeks.

The picture opposite was taken from the east. No. 1 is the Catholic church, which is near the center of the city; all the markets and a large portion of the dwelling-houses lying at the left and back of it. A short distance back of it, but not in sight, is the new Protestant chapel, with a large and pleasant audience-room above, and good school-rooms below. No. 2 is the Armenian church, — a large, rough-looking building without, but profusely adorned with pictures of the virgin, and of saints, angels, etc., within. No. 3 is the Armenian school-

house, a fine building, with poor teachers; two of whom, however, by taking lessons from the scholars of our theological school, added to their other acquisitions a slight acquaintance with geography. Nos. 4 and 6 are houses which have been rented for missionary families; but the former was soon given up. No. 5 is a large walnut-tree, entirely concealing the girls' boarding-school, — a building similar to No. 6, and in immediate connection with it, having a common entrance and court; but it has also a pleasant yard and small garden of its own. The lady principal resides with the missionary family in No. 6, and her room opens into the commodious and pleasant school-room. Besides the school-room, there are five sleeping-rooms, a dining-room, store-room, washing-room, and a sick-room. This building is the property of the Board. The whole cost was about \$1,000 in gold. In the foreground of the picture stands the assistant-teacher of the theological school, pointing to No. 7, the corner of an inclosure surrounding the graves of Messrs. Dodd and Sutphen, under the shade of three large walnut-trees. The new theological school building is situated about four minutes' walk back of those trees, and about two minutes' walk from No. 6, on the highest ground in the city; and the top of it should appear just above the trees, on the extreme right of the picture, but it was not built when the photograph was taken.

The missionary work in this place commenced in 1851. In the spring of that year Mr. Powers made a brief visit to the place; in the fall of the same year Rev. E. E. Bliss came with his family; and from that time till the spring of 1856, either he or Mr. Powers were here most of the time. July 1, 1852, Mr. Sutphen arrived, to be associated with Mr. Bliss; but on the 9th of October, when he had scarcely begun his work, he was called to his reward. From 1856 to 1860 no missionary resided here. It was occupied most of the time by a native helper. In the fall of 1860 Mr. Leonard was sent here, and the mission having soon after decided to locate their theological and girls' boarding-schools in this place, he was joined in 1863 by Messrs. Dodd and Smith. The former of these two died in August, 1865, just after the opening of the girls' school, to the general management of which he was specially designated. Two years later his place was supplied by the arrival of Mr. Tracy, from America; but he had scarcely arrived before Mr. and Mrs. Leonard were obliged to leave on a visit to America, on account of their health; and before their return Mr. Tracy was obliged to go to Constantinople, on account of his wife's health. Mr. Herrick was soon after sent here, in his place.

The beginning and progress of the missionary work here is aptly set forth by the parable of the sower and the seed. Most emphatically did multitudes of these darkened souls receive the word "by the way-side," understanding it not. Many also received it "in stony ground," *i. e.*, with the hope of some *material* good, such as being freed from *civil* and *ecclesiastical* oppression. The first missionaries and helpers spake of congregations numbering from 100 to 150, and even "200 and 250"; and some were persuaded that "hundreds of the Armenians" were almost ready to receive the truth. But soon tribulation and persecution arose because of the word, and that, too, on the part of both the civil and ecclesiastical authorities; and the greater part, "all but four," fell away.

Large numbers also have received the word "among thorns." In this land,

as in Christian lands, this class is, perhaps, most numerous of all. Doubtless the larger portion of these five thousand Armenians, and many Turks, have, in various ways, become acquainted with the truth, and know it to *be* the truth. But "the cares of this world, and the deceitfulness of riches," have choked the word in most, so that it has become unfruitful. Yet there have been those who have received the word into good hearts, and it has borne fruit to the glory of God, and to our exceeding joy. In proof of this, take the following facts, showing —

The present condition of the work. According to the tabular view for 1871, the number of Protestants in this city is 370; and the number of church-members 121. The average congregation for the year was 310, the number of Sabbath-school scholars 218, and the number of pupils in the common schools 150. Three years ago, with the help of \$600 from the American Board, and with \$400 on hand, received for their share in the old chapel, they put up a new and commodious chapel, for which they paid during the year \$600, a sum nearly or quite equal to all they had given before for religious and educational objects since the commencement of the work. Since then, the members of the church have adopted the principle of giving "at least a tithe." The whole amount raised last year was \$365, which is about five dollars for each family, or a month's wages of an ordinary laborer.

A work has also been commenced in more than a dozen out-stations; several of them cities nearly or quite as large as Marsovan. But owing to a lack of laborers, only seven of these are permanently supplied. Still the average in Sabbath congregations for last year was 410, and the whole number of Protestants 417. Five of these out-stations have already erected houses of worship — two of them without any help from the American Board; while in the other cases, the Board paid nearly half. The nearest of these out-stations is twelve miles away, the farthest, more than one hundred miles. A work should also be commenced in several other places, both for Armenians and Greeks, but we have no one to send. We need, to-day, more than twice the number of laborers now employed; and when God shall open a door of access to the Mohammedans also, the need will be manifold greater.

Most of the missionary strength of the station is devoted to the two schools — especially the theological school. But we will reserve the few things we would like to say in regard to these schools, and the blessed work being done by the few who have already graduated from them, till we can secure a photograph of our new theological school building.

THE MEN WE NEED.

IN a recent article on the men needed for Madagascar, Dr. Mullens, of the London Missionary Society, has expressed in admirable terms the character required in the modern missionary everywhere. It is not now, in most fields, as it was twenty and thirty years ago. The time of beginnings is past. A native agency is to be trained for the great work of evangelization; and super-

intendence, in a spirit of love and Christian sympathy, wise suggestion and kindly counsel to native preachers and churches, take the place of the limited range of personal effort possible in former days.

The men needed, says Dr. Mullens, are "not 'lords over God's heritage,' but 'servants to all,' who recognize that their true vocation is to apply their varied resources, in every way, to the elevation and improvement of the multitudes to whom they are sent. Wise, thoughtful, patient, they should be prepared, with great self-denial, to seize all the great opportunities presented to them, to increase the knowledge of these young disciples, and give breadth to their experience; to build them up in their faith, bringing them ever to the Divine word, the living Spirit, and the throne of grace. We need men whose strength is in their spiritual life; whose hearts are full of the Holy Ghost and of faith. Not even our own country needs a higher ministry. God grant that such men may come; men whom he has been preparing, to devote themselves without reserve to a ministry so great.

"The past experience of the Society has frequently testified to the value of such brethren, and to the greatness of the duties which they have been called to discharge. The Episcopal missions in Tinnevely, the American mission in Burmah, the German mission among the Coles, show the same thing. No missionaries have ever had such heavy calls made upon their resources, their piety, their patience, their stores of knowledge, as those who have labored for many years in Travancore, in Samoa, or in Savage Island. The varieties of effort which they are compelled to undertake are endless. Now they are preaching to large congregations, then examining and stimulating the work of some central school. At one time they are training students for the ministry; at another they are receiving reports of village pastors, advising them in their difficulties, giving them hints for their sermons, or explaining passages of the Scriptures. The preparation of books, reading proofs, superintending a press; erecting buildings, administering medicine, or arranging social and family quarrels—may all demand at one time or other their best attention, and give evidence of their power. The Englishman's strength, his common-sense, his large knowledge of common things, will every day prove of important service. His principle, his patience, his self-denial, his devotedness, will be constantly called into exercise. Surely it is a privilege and an honor of the highest order, which God gives to his servants when he furnishes them with opportunities like these of building up his church."

THE INADEQUATE SUPPLY OF CHRISTIAN MINISTERS.

By E. W. HOOKER, D. D.

AT the anniversaries of the American Board of Commissioners for Foreign Missions, of the American Home Missionary Society, and of many other Christian associations, the question is often asked,—*"Whence can come the adequate supply of Christian ministers, for our country and for the world?"* The interest felt in this inquiry is annually, and with increasing and saddening intensity, occupying the minds and hearts of Christians who are awake to its bearings upon the

conversion of the world to Christ. The annual graduations of preachers, from our theological seminaries and from all other sources, are not numerically sufficient, by hundreds, if indeed by thousands. The most favorable arithmetical estimates which facts will justify, collected from the statistics of all our evangelical denominations, fail to give relieving answer to the question. The numbers furnished, to fill vacant pastorships, and to answer applications for missionaries, foreign and domestic, continue to be increasingly and discouragingly inadequate. Thousands of ministers are to-day needed, — and for years past have been needed, — but cannot be found, to dispense the bread of life to the starving and dying millions of the unconverted world.

The question stated can hardly be hopefully answered, as respects an *immediate*, or an early supply of ministers. It will require the period of a whole generation so to increase the supply as to overtake and fully answer the demand. The providences of God in the past point us to one source — and we can discover but one — upon which anxious inquirers on this subject can fix their eyes with any hope, and that is the *Christian home*. No satisfactory answer can be had at the doors of theological seminaries, nor at any others, short of the homes where dwell Christian fathers and mothers, under vows to God to bring up their children in his “nurture and admonition.” And these are vows from which there is no retreat. The parental membership of the churches must become a unit in sentiment and action upon this subject. It must cease to be the humiliating fact (as it has been in the past), that in our American churches, the largest proportion of the ministers of the gospel originate in the families of ministers. The families of the Christian fathers and mothers who largely constitute the membership of the churches must “come into line” with the families of ministers, in this work. For the duty of training sons, from their childhood, for service “in the gospel,” is as imperative upon the occupants of the pews before the pulpit, as upon the minister in the pulpit; as binding upon the parental communicants around the Lord’s table, as upon him who administers the sacrament of the Lord’s supper. Let the Christian fathers and mothers who have not given their minds and consciences to this point of duty, take it up for solemn and prayerful consideration.

This appeal is urged with an eye to the humiliating fact, that professing parents, numerously, in the churches, seem in “a deep sleep” over their *personal concern* in this matter. Half a century ago, in the years of revivals of religion in colleges, when a son of Christian parents became converted, both he and his parents at once looked upon the Christian ministry as claiming his first consideration, when he should decide on a profession. Numerous were the accessions to churches, in colleges and parishes, and to theological seminaries, — and through these to the Christian ministry, — of young men in sympathy with Paul when he said, “Woe is unto me, if I preach not the gospel.” “The love of Christ constrained” them, and they went forward under its impelling power, — did it cheerfully and as a privilege, — lived, labored, and were willing to wear out and die in the work. Both the home and the foreign fields were blessed with such. For some years past, however, the proportion of young men, professedly converted, — whether in or out of the colleges, — who have chosen the ministry for their life work, under parental counsel and encouragement, has become discouragingly small. Recent annual statistics of the religious condition of the colleges, and of the numbers in the graduating classes

known to be contemplating the ministry, show that the number of such has become reduced to a minority; and that minority is growing smaller from year to year. Young men, professing to be Christians, now look, numerously, in the direction of secular professions and business. They go, "one to his farm, and another to his merchandise." The injunction of the Lord Jesus, "Go thou and preach the kingdom of God," appears to be either forgotten or unconsidered. The professions of law and medicine; the pursuits of commerce, manufactures, agriculture; the mechanic arts, financiering, politics; the study of sciences and philosophies, are preferred before the Christian ministry. "The world" calls, asserts its claims, and carries the day. And the plea in defense of the choice of some secular pursuit — if a plea be made — is, that "Christian young men can do good in the secular professions as well as in the ministry." Something is wrong in the Christian homes where sons and their parents are agreed in coming to such decisions.

The education of children for Christ may be regarded as the first link in the chain of instrumentalities which connects the church with the conversion of the world. This first and precious link is in the hands of the Christian parents in the church. Let them hold on to it with their utmost might. If they lose it, humanly speaking, the world will be lost.

Let not the churches expect the answer of their prayers for the conversion of the world, till they awake, and live awake, to their duty on this subject. "The field is the world," said "the Lord Christ." The fathers and mothers, with families of children rising about them, and who profess to "pray the Lord of the harvest that he will send forth laborers into the harvest," must see to it that their rising families shall be well represented in this vast and solemn field. Let parental thoughts — serious, tender, anxious — be sent forward to "the last day," in anticipation of standing "before the judgment-seat of Christ," with the children God has graciously given them, and whom they have professedly consecrated to him. The consecration proved sincere, in the diligent and faithful education of them for Christ, and sealed by the divine blessing, in their preparation to "shine as the brightness of the firmament," or "as the stars," as having turned "many to righteousness," — such parents and their children, in that day will have "joy unspeakable and full of glory," and lasting as eternity. Failing of such consecration, and its proofs, parents and their children, who have lived in the love and choice of the world, will surely, in that day, come to a fuller comprehension of the intent of the Son of God, when on earth he put the question, — "*What shall it profit a man if he shall gain the whole world and lose his own soul?*"

THE REV. WILLIAM ELLIS.

BY RUFUS ANDERSON, D. D.

ENGLISH papers announce the death of the Rev. William Ellis, at Hoddesdon, near London, the place of his residence, on the 9th of June, at the age of 77. Few names are more generally known than his in connection with modern missions.

Our first knowledge of him was in the year 1823, when he visited the Sandwich Islands, with the deputation of the London Missionary Society to the mis-

sions in the South Seas. He was then connected with the mission to the Society Islands. The procuring cause of that visit, which was singularly opportune, dated back almost thirty years, to the visit of Vancouver, in 1794. It led to the removal of his family, and his settlement at the Sandwich Islands, though retaining his connection with the English Society. His valuable aid there ceased in 1824, the health of Mrs. Ellis obliging him to return to England, which he did by way of the United States, reaching London in 1825. But few, after the lapse of near half a century, will remember the sojourn of Mr. Ellis in this country; but he made a great and good impression in the Northern and Middle States, by his descriptions of the marvelous, and then recent, work of God in the South Sea Islands. The five years following his return to England he spent in traversing the kingdom, doing much to excite an interest in the missionary work. In this time he published the four volumes of his "Polynesian Researches." In 1831, he was made Assistant Foreign Secretary of the London Missionary Society, and the next year, the Foreign Secretary, which office he continued to hold for the next seven years, until failing health obliged him to decline a reëlection.

Perhaps the most important work of Mr. Ellis was in connection with the London Society's mission in Madagascar, in the later years of his life. The Society's missionaries, after a residence of fifteen years, were all banished by the pagan queen, in 1835. She continued to persecute until her death, in 1861; but, in 1853, there appeared to be an opportunity for the Society to recommence its work in that island, and Mr. Ellis was requested to take the lead in the effort. This he did; and visited the island three times, exercising great influence with the government, and preparing the way for others to enter into his labors. He published several works on Madagascar, entitled, "A History of Madagascar," "Three Visits to Madagascar," "Madagascar Revisited," and "The Martyr Church, a Narrative of the Introduction, Progress, and Triumph of Christianity in Madagascar." This last was republished in this country by the Congregational Publishing Society. He also published at least one volume of a "History of the London Missionary Society"; also, a "Vindication of the South Sea Missions," a "Refutation of Bishop Staley's Charges against the Sandwich Islands Mission," and a Memoir of the first Mrs. Ellis. His second marriage was to Miss Sarah Stickney, author of "The Women of England," and other well known works. She survives him.

Mr. Ellis had not the advantages of a liberal education, such as most missionaries from this country enjoy. He spent the first years of his life in London, where he was connected with a Sunday-school. On giving himself to the missionary work, he was placed by the London Society under the training of Dr. Bogue, at Gosport, until he left for the South Seas. But he had a thoughtful mind, well-balanced, a good memory, effective powers, great fluency and correctness in speaking and writing, and an untiring industry. Hence the number and value of his published works. His activity of mind and body continued till within a very short time of his death; and up to a very recent period, riding on horseback, sometimes at a rapid gallop, was a favorite form of exercise with him. Dr. Mullens, the present Foreign Secretary of the London Society, was to preach a funeral sermon, which the friends of Mr. Ellis in this country will be desirous of reading.

THE CONDITION OF THE TREASURY.

THE first ten months of the present financial year closed on the 30th of June. On comparing the receipts of the Board during that period with those of the corresponding period in 1870-71, it was found that the deficit in donations and legacies of \$23,783.31, mentioned in the July Herald, had been reduced to \$18,808.97; and that the deficit in *donations* alone had been reduced to \$17,404.22. This is a gratifying fact; and it is of special value, as showing how easy it will be to place the treasury in a satisfactory condition on the 1st of September next. The *donations* for June, 1872, were \$6,379.39 *greater* than those of June, 1871!

The Prudential Committee do not ask that the donations of July and August exceed those of the same months last year, when they were \$88,512.74. They have reason to believe that this sum, with the legacies which they expect to receive, will suffice for the expenditures. But they feel obliged to ask the friends of the Board, especially pastors, to avoid *omissions*. Their disappointment, two years ago, came from this source. Let special care be taken that every congregation be sure (1) to forward its annual offering, and (2) to make it as large as it was last year. If these two requests shall be complied with, the Treasurer will have no occasion to report a deficiency at the next Annual Meeting.

MISSIONS OF THE BOARD.

Western Turkey Mission.

CHEERING VISITS TO OUT-STATIONS OF CESAREA.

MR. FARNSWORTH, of Cesarea (370 miles east-southeast of Constantinople), wrote, on the 29th of February, respecting "an exceedingly interesting tour of eighteen days," "one of the very best preaching tours" he had ever made. The following extracts from his letter will serve to show, in some measure, what he found to interest and encourage.

"We found the pastor of the church at Moonjasoon rejoicing in the return of most of the male members of his church from Constantinople, where their business compels them to spend much of their time. Several of these brethren, being carpenters, were hard at work upon their new place of worship. It contains two fine school-rooms and an excellent audience-room, and is by far the finest chapel-building in the Cesarea field. Little now re-

mains to finish it, except the plaster. The brethren have shown great energy and liberality, in first making large contributions of money, and then, when their money was exhausted, doing the carpenters' work without charge.

"One of our students from the seminary at Marsovan has spent his vacation at Koondigin, a large village. Repeatedly he has written us that he was entirely unable to do all that ought to be done, and has urged us to send a young man to assist in the school. We found, in that community of some 2,500 Armenians, no opposition, twice as many pupils in the Protestant as in the Armenian school, and the former increasing every week. I wrote immediately for a member of our station-class to leave his studies and enter the work there. The brethren hastened him off, as requested, and we now hear that he is prospering.

"At Chakradan, a village that I had never visited before, having a population of about 350 Armenians and 700 Moslems,

the friendliness of the people, and their spirit of inquiry, quite surprised us. A gray-bearded old man declared, that in a few hours he had learned more than he had been able to learn in the Armenian church in forty years. Could we send a teacher to that place we might have a large school, and, with God's blessing, a great spiritual work very soon.

"What we saw at Mentéshé will show you how every man gained to the truth is a *new power*. We had scarcely got settled in our room there, when a man came in, whom we recognized as a Protestant brother from Cesarea. He was here on business, and all testified that he was very zealous in reading and preaching the gospel. Tuesday morning our companion joined us again, and after some conversation we were nearly ready to leave, when two Protestant brethren from *Talas* came in. Neither of these men was a Protestant a few months ago. They were out buying stock, going through many of the villages that we have just visited, and to many others that we did not visit. Wherever they go they are preachers. One of them has long been known; his father, indeed, was *well known* in all these regions. Such men, while engaged in their own special business, are very efficient agents in spreading the knowledge of the gospel. One of them rendered efficient aid to preacher Yeghia, on the Sabbath, at Chakradan. Now they strengthened us at Mentéshé.

"The visit to Karra Yagob was most timely. Only the day before, the priest and leading men of the village had called their school-teacher, a man highly esteemed in the village and the vicinity, as a learned and a good man, and inquired why he had not attended meeting on the Sabbath. The result was that he openly declared himself a Protestant. This caused great excitement, and aroused the old spirit of opposition. The conversation that we were able to have with leading men was very satisfactory, and so far as we have been able to learn, effectually headed off all persecution. The state of things there and in the near village of Yérzili, is very encouraging, and we hope that our blind preacher will be able to report great things from this new out-station.

"At Yozgat we were greatly surprised, and very much pleased, at the change that has been effected in the last three months. You know that the pastor there, Dr. M. G. Dardirrian, returned from the United States last summer, and renewed his labors at Yozgat; relying, however, entirely upon the practice of medicine for his support. The church received him cordially, but at first his heart seemed much more in his new than his former profession. We now found all greatly changed. He is earnest in preaching, has reorganized the Sunday-school on the plan that he had seen and admired in New York, has induced the people to make subscriptions for the present year, for the support of their school and other necessary purposes, amounting to \$200, in gold — very much more than they have ever before done; and they will raise some \$40 more, from tuition in their schools and contributions for the poor. For some years they have almost despised our little newspaper, 'The Messenger,' and only five or six were taken. This year they take thirty, and twenty-one of the new child's paper, and the list of subscribers is increasing."

A CALL FOR PRAYER.

Mr. Smith, of the Marsovan Theological Seminary, wrote March 27th, respecting the students, their work in the winter vacation, and the twenty-one who have graduated, and with one or two exceptions are now all engaged in gospel labors. He closes his letter thus:—

"From most of these we hear good news — but not the news we long for, viz., that the Holy Spirit is being poured out upon them and upon their people. Pray for us, that God will help us to tarry, not in Jerusalem, but at the mercy-seat, until we receive this blessing for ourselves and for them.

"All through this land there are, still, wide wastes where laborers are wanted; and money, too, is wanted to support them, and to support those who are preparing for the work. But the widest and saddest wastes are those where the gospel is preached to dead and careless souls; and much as we need money from our brethren and sisters in America, we need their *prayers* far more. Nothing would so

much rejoice my heart, or give me so much hope for the speedy establishment of our blessed Redeemer's kingdom, as to hear that all who love his name are praying, with redoubled earnestness, that God would grant unto us the joy of his salvation, and uphold us with his Spirit. Then should we teach transgressors his ways, and sinners should be converted unto him. If I could speak to them with but three words, those words would be, *Pray, pray, pray.*"

INTEREST IN NICOMEDIA.

Statements from Mr. Spaulding, of Nicomedia (55 miles east-southeast from Constantinople), respecting religious interest at that place, appeared in the *Herald* for June. A more recent note from Mr. Spaulding, dated May 15, says:—

"The work of grace in Nicomedia still continues. The truth is taking effect where least we expected—among the old Armenians. Several are suffering severe persecution in their families, but will not yield and go back to the old, corrupt religion. There are two or three Jews who are somewhat awakened. Our chapel is crowded to overflowing, both upon the Sabbath and week days. The work is very encouraging also in the villages. Mr. Hitchcock and myself made another tour in April. At Chengeler there are tokens of good. Koordbeleng is especially hopeful. The congregation has increased from fifteen or twenty to one hundred within the space of three months; the school has doubled, and now numbers thirty; and three new brethren have been added. Adabazar is in a flourishing condition. The church there is laying hold upon missionary work in the surrounding villages with cheerful alacrity and much success. But the work is brightest of all in the two villages of Armanli [?] and Haskal. In the first-mentioned place, five new families, and in the second, four new families have embraced the faith. Every week we learn some hopeful fact in relation to the progress of the work in these adjacent villages. I sent the Bible-woman to Armanli to labor there for a short time. She reports a work of extraordinary promise among the women."

MISSION MEETING—CONFERENCE WITH PASTORS.

Dr. Wood wrote from Constantinople, June 6th:—

"Our annual meeting is now in full progress. It is such an one for spiritual interest, and for encouragement in the aspects of the station fields reported, as the mission has not had for many years. Indeed we all feel that we are standing at the beginning of a new era.

"Last week we had a three days' conference with native pastors and preachers, gathered from all parts of the mission,—five from the district of the Cesarea station, one from Sivas, five from Marsovan, three from Nicomedia, two from Broosa—besides those in Constantinople and its dependencies, and Pastors Mardiros, of Harpoot, and Carabed, of Adana, who are temporarily here. In addition to the missionary brethren, Professor Fisk, of the Chicago Theological Seminary, Professor Herrick, of the Bangor Seminary, and Mr. Ward, the Treasurer of the Board, met with them. These brethren added much to the interest and profit of the occasion by their words of cheer, sympathy, and wise counsel. We are deeply thankful to them for sacrifices in arranging their plans of travel so as to remain with us through that Conference and so large a portion of the meeting of the mission.

"The spirit of our native brethren was admirable. Not a word was spoken that was not Christian and fraternal. Our fellowship together and with the Master, made our gathering, in its experience, and in its promise of results, something like that of the Oberlin Council."

Central Turkey Mission.

MARASH STATION REPORT.

PORTIONS of the report of the Marash station, presented by Mr. Perry, at the recent meeting of the mission, are of such interest that readers will be glad to see them in the *Herald*. The city of Marash is about 90 miles northeast of Scanderoon,—the port near the northeastern angle of the Mediterranean Sea.

GEOGRAPHICAL FEATURES OF THE FIELD.

"The geographical features of the country embraced in the Marash field are so marked that one cannot well understand the missionary work, even, without having some idea of the geographical position. The Marash station, so-called, occupies a section of the whole range of the Taurus Mountains, from Albustan to Güksün, a distance of eighty miles in length by as many in breadth, with the spurs and portions of the intervening plains lying to the southward. The natural scenery of this region, to say the least, is magnificent. The general course of this mountain range is nearly due east and west; and, though sometimes regular, it is for the most part broken into inextricable confusion. Seen from some of the higher points near the center of the range, on every side, as far as the eye can reach, mountains seem to be thrown together and piled upon each other. . . .

"It yet remains for the explorer to make a correct map of this most interesting region. All existing maps seem to have been made by conjecture, by explorers who passed along the main lines of travel; and in consequence, the angles being usually wrong, their maps are of no special value.

"The city of Marash lies among scattered foothills, which skirt the base of the southernmost ridge of the Taurus. Its water supply is ample, and the houses are so scattered among the valleys that not more than one half of the city is seen from any one point. Back of the city, the mountain rises to the height of 4,000 feet above the sea, and 2,000 above the city; and in front, toward the south, is the fertile valley of the Aksa, which unites with the Yehan, three hours to the east. Opposite the city, toward the south, is the mountain which forms the abrupt terminus of the Amanus range, which continues north from Mount Lebanon; and the valley at its south and eastern base may properly be regarded as the limit from the north of the 'entering in of Hamath,' since, commencing at Marash and extending south in a continuous line of valley, it connects with the valley of the Orontes, and so with the region of Cœle-Syria."

THE PEOPLE — THE CHURCHES.

"The inhabitants of these mountains and valleys of the Marash field are chiefly Moslems. The Armenian population numbers about 26,000, of whom 10,000 are in the city of Marash. The number of villages in which not less than one hundred Armenians reside, is thirty.

"The statistical report of the Protestants is given in the tabular view. There are five churches, of which two in the city of Marash are self-supporting. The remaining three are at Albustan, Zeitoon, and Fundajuk. The contributions of these five churches for the year 1871 were 33,000 piasters [about \$1,325], of which 28,600 were given by the two churches in Marash. The expenditures from abroad upon this field, excepting only for the salaries of missionaries and the theological school, were 13,000 piasters. The excess of the contributions of the churches of the Marash station, therefore, over all aid received from abroad, was 20,000 piasters.

"The two churches of Marash have an aggregate membership of 611, of whom 54 were added during the year. The pastors have both been on duty during the entire year, and the congregations have been large, especially during the winter. Preaching services have been regularly maintained also at the theological seminary room, and at the village of Karaman, at noon of each Sabbath, making in all four congregations. The average aggregate attendance is 1,300, the Sabbath-school congregations being usually the largest.

"It is impossible that the statistical returns should convey any adequate idea of the impression which the truth has exerted upon these congregations, and throughout the whole community, especially during the past winter. The interest manifested in the preaching of the word; the willingness of Christians to labor, and of the impenitent to receive those who sought the opportunity to converse with them upon the subject of their soul's salvation; the enthusiasm with which the students of the theological school coöperate in the work of enlightenment; the full attendance at the meetings for conversation and inquiry;

and more than all, the personal interest shown in the regular prayer-meetings, have convinced the most cautious that the Holy Spirit has been working upon this community—none the less mightily because so gently distilled, like the dew, upon the usual means of grace. In our preaching, teaching, and conversation, we have been conscious of being aided by the presence of the Spirit; and from week to week, as the spirit of inquiry deepened, we have been constrained to say, ‘How good it is to be here!’ As the first-fruits of this work of grace, there have been gathered into the churches since January 1st, thirty-two persons by profession. The missionaries attended many of the examinations of these candidates, and were usually satisfied that those admitted were truly renewed persons.

“The proposed organization of a third church is still delayed. Considerable opposition has been developed on the part of some, which threatened, last summer, to break up the enterprise. At present, those wishing to be organized into a third church propose to pay the whole of a pastor’s salary, if the organization is effected; and the needs of a large Armenian population, along the northern limits of the city, seem to require such an evangelizing agency. In one of these districts, a couple of students had an audience every Sabbath, all winter, of more than one hundred Armenians and Catholics. . . .

“At *Zeitoon*, the spirit of inquiry among the women is especially encouraging. A population of 6,000 or 8,000 Armenians, and a small Protestant church, which pays at least a tithe of the income of all its members for the support of the gospel, afford a ready field for the gathering of a large harvest there.”

THEOLOGICAL STUDENTS AT MARASH.

In a report of the theological seminary at Marash, for the last year, Mr. Perry says there were, in the three classes, twenty-eight students, and in regard to the conduct and character of these young men, he states:—

“They have been respectful, industrious, and faithful; and not only with their teachers, but with the community at large,

have won for themselves a good report, both as students and as Christians. A plan for special evangelistic effort was proposed by the pastors, by which each student, being associated with one of the brethren of the city churches, should visit some one of the wards regularly, every Sabbath evening, and if possible, hold meetings with the resident families. The students entered upon this work with a commendable zeal, and were well received wherever they went. They talked and prayed with hundreds of the poorer classes of the city population; and in this way, it is believed, they have been useful in winning many to a knowledge of the truth. We have attended many of these meetings, and always came away feeling that an important work of enlightenment was being carried on, and that the students were having an experience in it which will be an advantage to them in their future work.”

HELP WANTED IN THE SEMINARY.

The report of the Marash theological seminary notices the urgent need of additional room in the buildings, and Mr. Montgomery, in a letter dated April 30, respecting the annual meeting of the mission, refers to another need of the institution thus:—

“It may not be necessary to call your attention to our request for another missionary for the seminary work. As it is feared that Mrs. Perry’s physician will not consent to her remaining longer in the Marash climate, there is a prospect that but one of the present teachers will remain in the school much after this year. We have canvassed the other missions in Turkey, thoroughly, for help, and have been disappointed. Now the question comes home to us, ‘*What are we to do?*’ Must we suspend the operations of the seminary? To do so would be virtually to suspend our missionary work. The call for educated preachers was never louder. Without men who can lead our churches and congregations forward, they must go backward. Must the Lord’s work throughout Central Turkey suffer this great harm, because not one thoroughly educated, pious man is found, able and willing to come to

this school? We make our appeal to the theological students and pastors of America. Unless help comes soon the work of the seminary must suffer, and who will bear the responsibility?"

ENGLISH MOVEMENTS AT AINTAB.

In the same letter from which the foregoing extract is taken, Mr. Montgomery says:—

"We desire also to call your attention to the efforts of our English [Church] brethren to obtain a foothold in Aintab. It seems that large sums of money have been appropriated under the direction of Bishop Gobat, of Jerusalem, for this purpose; and a large and costly church building is being begun under the superintendence of the English Consul at Aleppo. We are surprised and grieved at this breach of courtesy on the part of these English friends, especially so soon after the earnest protests of the officers of our Board against such interference by other missionary societies. We hope you will take some measures to bring this matter to the notice of friends of missions in England; as we apprehend only harm to the general missionary work from the movement."

Eastern Turkey Mission.

TOUR IN THE KOORDISH REGION.

MR. ANDRUS, of Mardin, has sent an account of a tour to Sert, about 80 miles northeast of Mardin,—judging by the map,—and to other places in that region. The tour was made in November and December of last year, but the account was not received until some months afterwards, and so much matter was then on hand for the Herald that room could not be found at once for passages marked for publication. "One object of the tour was to look into the wants of the Arabic speaking villages dependent on Sert."

New Church at Diarbeker. Mr. Andrus went first to Cutterbul (near Diarbeker), where he found the church in an encouragingly "healthy state"; but since that time, it will be remembered, that

church has lost its highly valued pastor, by death. While he was there an interesting service occurred at Diarbeker, formerly the station of Mr. Walker, respecting which he writes:—

"Sabbath, November 26, was the day finally fixed upon for the dedication of the new church in Diarbeker; and as village work and business in the city kept me there until the 28th, I had the privilege of attending the services, although—since they were in Turkish and Armenian—not as an intelligent hearer. The body of the spacious building was packed with men, and the side galleries, equally so with women. A large audience also appeared at the several windows on each side of the church, so that the whole number present was not under 2,500. The pastors from the churches of Cutterbul, Haine, Hooeli, and Palee assisted Pastor Boiajian in the dedicatory service, and also at the communion service in the afternoon. Twelve persons—mostly women—united with the church by profession on the occasion.

"The building is a very plain, substantial structure, and the pastor displayed great enterprise and ability in his energetic superintendence of the work."

Redwan and Bakend. On the next Sabbath Mr. Andrus was at Redwan. Respecting the work there he says:—

"This is the one promising work in the Koordish field. The struggles these brethren had in the courts, with the Armenian priests of the village, to secure the site for their new chapel, and the splendid triumph they achieved, would form an interesting chapter in the history of religious persecution in this region. We put up at the new chapel, and passed a delightful Sabbath, although, through ignorance of the Koordish, we were for the most part obliged to use an interpreter." (See, on Redwan, *Missionary Herald* for 1871, pp. 78 and 112.) Leaving that place he writes:—

"A ride of about five hours over the mountains, brought us to *Ba-kend*, a village of some one hundred and twenty houses. *Ba-kend* had evidently never before seen a missionary, but had heard

of 'Protes,' as appeared from what happened upon our arrival. It had been decided, as we were coming to the village, that we should 'put up' at the house of the Armenian priest, as the Redwan preacher knew him. Accordingly, upon reaching the village, we rode into the door-yard of the priest's house, and were met by his brother, a chief man in the village. The priest was not then at home. We requested lodgings, and were beginning to unbind our loads when the tall form of the priest entered the yard. Without as much as turning his head toward us, he bolted for the house door, saying, 'We shall not lodge you; get out; go elsewhere.' Surprised at this short-hand method of ejection, we 'went out, not knowing whither.' We had gone but a little way along the filthy, muddy, narrow street, when we were met by a *Moslem* Koord who, having observed from the roof of his house our ejection by the *Christian* priest, had descended into the street to invite us to partake of his hospitality. The contrast between these two receptions impressed me with the low state to which the *form* of Christianity had brought the priest, and with the receptive state into which contact with a *live* Christianity had brought the *Moslem* Koord; for the secret of his kindness was that he was a friend of the leading Protestant at Redwan. The evening was spent in religious conversation, and before the men left a prayer in Koordish was offered by the Redwan preacher. At the close of it some of the *Moslems* expressed their satisfaction with that kind of prayer.

Minār and its two priests. "With Sert for our base of operations we struck out to the Arabic-speaking villages within a radius of twenty miles, to see how much of a field we had to work. These villages are not numerous, and with our limited supply of men we should not be warranted in attempting to occupy more than two. One of these is *Minār*, some six hours (18 miles) to the northwest. It contains some 75 houses, of which about 35 are *Christian* and the rest *Koordish*. We found the head man of the *Christian* portion of the village favorable to Protestant-

ism, having heard the gospel at Bitlis. We stopped at his house for the night. Upon reaching home, some weeks after, I received a letter from the teacher at Sert, reporting what he had heard from that village. It seems that the day we left *Minār* the *Christians*, with the two priests, got together to talk upon religion, when all came to the conclusion that the Protestant religion was better than theirs (of the *Jacobite Church*), and that Protestants were better than they; and they begged that some one might be sent to teach them of this way."

Māāden and its priest. "Some eight hours to the northeast of Sert we found the village of *Māāden* (mine) — entirely *Christian*, of some 25 houses. Just before sundown we entered the church, to see what it was, and to read from its version of the Scriptures for the benefit of the few who accompanied us. While we were there the warden lighted the sacred oil, in the smoky, sooty, pendent lamp. I asked him why he did this, and whether the village was about to assemble for prayers. He answered the questions in the reverse order, and said, 'The priest does not come for prayers, why should the people come. I am lighting this to burn all night because this is a *Ziarèt* (sacred place), and it is our custom.' 'You come together on the Sabbath?' I asked. 'Yes, the priest comes, and if he has an audience of *two* he reckons it a *good* congregation.' To complete the picture, the priest was the saddest specimen of an ecclesiastic — despised by his own village, poor, with only a common shirt for a garment, ignorant, and resorting to fortune-telling as a means of retaining influence and for support. My heart was saddened at the abject state of this village, increased by the feuds which existed among the people, and the consequent oppression by their *Moslem* neighbors. We had taken with us, as guides and companions on the dangerous mountain road to this village, two of our Sert brethren, of whom one was a church-member. No missionary, nor even any Protestant native, had ever before visited the village. As we were returning, the church-mem-

ber said to me: 'I am glad I came; for I did not know that men were in such a state as this. My own condition was bad enough before, but theirs is a far worse one. How I thank the Saviour to-day, who has come to me with this light of the gospel. I mean some time to come and spend a week in this village, that I may do them good.'

A wild region. "After spending eight days in Sert and among these villages, we struck out to the valley of the Tigris, and followed its winding way through much of its course among the mountains, until we came to Jezireh, where we turned to the east and came under the peaks of Jebel Judy—the more probable site of the settling of Noah's ark—bringing up at the quiet Nestorian village of Hāsānā, one of the out-stations of our Oroomiah brethren.

"Returning to Jezireh, and from there plunging into the heart *Jebel Tour*, we passed through a number of these mountain villages which will, I trust, in some future day be flourishing out-stations of our work, but where, now, ignorance, bigotry, strifes and hatred drown men's souls in perdition. The priests of all this mountainous tract are the princes of iniquity; and, that they may practice their crimes without let or hindrance, are banded against us, to keep Protestantism out of their strongholds. However, the assurance that 'greater is he that is with us than he that is with them,' emboldens us with the confidence of final triumph. Until then, we hope that 'prayer' will be 'made without ceasing of the Church unto God for us.'"

ZEAL IN A TRAINING-CLASS.

Mr. Cole wrote from Erzroom (150 miles southeast of Trebizond), April 22: "All the members of our training-class, save one, are now on the ground, and we are to organize at once for the summer campaign. It is exceedingly interesting to meet these brave young men, as they come in burning with the zeal of frontier experience. In some cases it reminds one not a little of the returning war-horse, that comes dashing up from the fresh engage-

ment. One, who has been the pioneer of Protestantism in one of our villages, instead of receiving a God-speed of his neighbors as he set out to join our class, had to undergo a sort of Ku-Klux treatment, being subject to not a few stripes, as his farewell greeting—so bitter is opposition to the truth.

"From the Alashagerd region—about one hundred miles distant—comes another, who is all aglow with zeal and hope for that quarter. During the winter he has sold some twelve hundred piasters worth of books; and has kept a school, having an average of forty scholars.

"Though this is our first attempt in that village (Khasdoor), such has been the success that they entreat us for a teacher, pledging us a school and congregation even through all the busy summer. Already they are taking the initiative in preparing a place for the school and teacher."

OTHER ENCOURAGING FACTS.

Mr. Cole continues, in the same letter: "From a little beyond come cheering accounts of the success attending the efforts of what we might call a minute-man, as he was taken to meet the stern necessity of the time, though he was not a regular member of our training-class. His new charge was in the 'region beyond,' where few if any Protestants have trod the soil. But such has been the success of the young Christian brother, that, whereas we had engaged him for only a few months this winter, in response to an earnest petition from the villagers, he now writes that they protest against letting him return, save for a short visit. It is quite remarkable, that though he entered anew upon the work in that village, they have of themselves made quite a liberal contribution to the teacher's salary. We always feel, when we can get hold of the people's money, that there is good hope of their Protestantism.

"I would like to refer briefly to another part of our field, ere I close. It is a region called Kumakh, some thirty-six miles beyond Erzingan. It has so happened in our visits that way, that we have not been able to go on beyond the city. I well re-

member with what reluctance Mrs. C. and I in our visit to Erzingan eighteen months, since, turned back without visiting those villagers, who sent up such pleading invitations. We have recently received a letter from our preacher at Erzingan, giving account of a visit he had just made to that region. The statements respecting one village — Hazark — especially, touched chords of tender sympathy in our hearts. Those poor ones have had no preacher or teacher. What taste they had gotten of the truth was by their intercourse with the Protestants in Erzingan and one or two other places. Though apparently left to themselves, God was evidently there, and more mindful of their lost estate than man. The gospel leaven had so wrought upon their hearts, that our preacher found, of those who had espoused the cause of Protestantism, a congregation of forty-two souls, little and great, already in waiting. For some time they had been carrying on Protestant worship without any head. While the preacher was there they thronged his room, having two and three meetings a day. Strange to say, they had in some roundabout way got quite a knowledge of our hymns, by which they have been so attracted that even the shepherd boys and girls pursue their flocks up and down the mountain sides, singing the songs of Zion!

"The letter closed with an appeal on the part of the villagers, that we would help them to the amount of 1,000 piasters, while they promised to contribute 2,500, for the erection of a suitable place of worship; at the same time entreating us to send them at once a preacher with his family, to fill the house they already had in readiness. It was this last appeal that nearly broke our hearts! It is but one of many similar calls that come from the various outposts. 'Faithful helpers' has been the burden of our prayers, and the object of our labors, for these four years. Though we have not received direct answers to our prayers, — have not met with such success in this direction as we could have hoped, — it would seem that the Lord would encourage our hearts in these various places, by showing us that he is able to carry forward his work with com-

paratively little instrumentality on the part of man. In this our great destitution of helpers, ere we are aware, a work has begun. God be praised for all his wonderful works among the children of men.

"It does seem to me, that for these four years we have not seen so bright a time for the work in our field, as a whole. Pray for us, that the Lord will make us faithful; and that he will speedily send forth faithful laborers to meet the pressing demands which we feel now more than ever, on account of these new, very interesting openings."

STATISTICS.

Mr. Parmelee wrote from Erzroom, May 2d, sending the statistical returns of the Eastern Turkey mission for the year. He was disappointed on getting the returns from the several stations, as others will be, to find a falling off, instead of progress, in several important particulars; and if the returns are correct, this aspect of the case should stimulate to more prayer and more effort, at home as well as in the mission field. But returns are not always accurate, and it would seem that there must have been errors in these, either for this or for the previous year, or both. No full examination has been made, but last year the number of church-members "from the first," was given as 1,309; this year, after reporting the addition by profession of 107, which would make 1,416 from the first, this total is given as 1,219. Mr. Parmelee writes:—

"I had fondly hoped to be able to report an increase in the figures in every direction, but find it quite otherwise. Instead of 27 pastors, as in the year previous, we now report only 23, while the whole number of helpers is reduced from 192 to 189. No new church was organized, and only about two thirds ($\frac{2}{3}$) as many were added by profession as during the previous year. There is also a falling off in the Sabbath congregations, in the Sabbath-school pupils, in the number under instruction, and in pecuniary contributions; while there has been a slight increase in the number of preaching places and of common schools.

"I do not make these comparisons with

any feeling of discouragement or despondency, but simply for the purpose of looking the facts squarely in the face. And while we would gladly have the figures otherwise, we know they do not tell the whole story. We know that our Protestant churches and communities are growing more stable and better educated, and more capable of self-government; and that sifting processes are going on which may seem like retrogression, but which are really important agencies of progress. Besides this organizing process which is in operation among Protestants themselves, a mighty change is going on among the Armenians of the old church. Indeed it is a question whether, in future, the most rapid progress of our work may not be among the members of the old church; adding nothing to Protestantism in name, but bringing many souls into the kingdom of Christ."

PLEASANT VISIT TO ORDO.

In 1867, and again in 1870, the Missionary Herald reported visits by Mr. Parmelee to Ordo (on the coast of the Black Sea, west of Trebizond), and hopeful indications there. Writing from Erzurum on the 23d of May last, Mr. Pierce reports a journey by himself and Miss Van Duzee to Trebizond, to meet the new laborers, Mr. and Mrs. Scott. From Trebizond they went to Ordo, and Mr. Pierce states: "Neither of us had been in Ordo before, nor had we ever seen any of the friends there; but that made no difference. A goodly number of the brethren met us on the shore, and we were quickly located at the house of the preacher, where we were made to feel quite at home. Friday and Saturday were spent in visiting the people at their houses and shops, and also in attending an examination of their school, at which many of the parents and friends of the children were present. We were really much pleased with what we saw and heard. Both old and young seem to be awake to the importance of obtaining an education, and are willing and ready to pay liberally for the services of a good teacher.

"Early Sabbath morning we had a preaching service, at which at least 125

persons were present, all of whom listened with attention. Immediately on its close, Miss Van Duzee had a meeting for the women. In the afternoon there was another sermon and another meeting for the women—better attended than in the morning even. The evening also was spent in the same way; and when we lay down to rest, it was with the pleasant feeling that if we were weary it was in a good cause; and we had the satisfaction of knowing that for one day, at least, not a few had listened attentively to the precious truths of the gospel.

"Monday and Tuesday were spent in going from house to house, and in talking up plans for the future. In the evening another preaching service; on Wednesday the women met again for another talk; and Wednesday evening, after several hours of social intercourse and prayer, we were escorted to the shore by a large crowd of men, women, and children. They entreated us, over and over again, to prolong our visit, and we very much wished to do so, but circumstances and duty to others forbade.

"Let me speak more particularly of some of the encouraging things we found there.

"1st. They are very anxious to have a church formed and a pastor settled. As nearly as I could judge, there are ten or twelve persons who seem to be ready to join a church and to receive the ordinances of the gospel.

"2d. They are ready to promise to pay at least one half of a pastor's salary, and at the same time provide for quite a portion of the teacher's salary. They also have money on hand to pay for one quarter of the house they now occupy as chapel and teacher's house.

"3d. There are seven brethren who have pledged themselves to pay tithes, weekly, and the amount of their tithes exceeds one half of a preacher's salary. There is also good reason to believe that several others will soon write their names among the tithe-payers.

"The only drawback is, we do not know who to send them for a pastor. They say they must have a man this autumn, and we have promised to send one if a suitable

candidate can be found. Join with us in praying that the right man may be provided."

Mahratta Mission — Western India.

TOUR TO PANDARPOOR.

THE Herald for July contained extracts from a report by Mr. Park, of Sholapoor, of a tour by him in the Mogulai. Mr. Atkinson, of the same station, has also reported a tour to Pandarpoor, in February, where he spent "a little over a month in tents." From his journal, which fills twenty-four pages of manuscript, only a few passages can be given, illustrating the condition of the people. Arriving at Pandarpoor February 13th, he wrote the next day:—

"This morning, at about sunrise, we started for our first preaching service in this, perhaps the most religious place in Western India. We went to the heart of the city, and took our stand where four roads met and where the shade would continue good for some time. Lakshmanraw commenced reading a little tract. This was our bell to call an audience together, and before he had read four pages we had quite a crowd.

"The tract had answered its purpose and was laid aside. Lakshmanraw began to preach, but was allowed to say very few words before he was interrupted, and a discussion seemed inevitable. I could see no way out, but to speak myself. I accordingly began, and all listened quietly. One man said, — 'We will listen to *you*, for this is your religion; but this man was a Brahmin, and has become thoroughly depraved by forsaking the religion of his country and his ancestors.' This is a statement often made; nevertheless just such preachers as he are needed; and the call is imperative for independent, earnest Christian men, who, without pay from any society, will work for Christ and tell what he has done for their souls. Then so many would not sneer, saying, — 'You have left the religion of your ancestors for money.'"

SKEPTICISM.

"We returned to our tents about dusk,

to find a company of young men who were coming for a more private talk on religion. The chief speaker among them took the position of an atheist, a position to which large numbers of the best educated men in India are coming. He said he believed that Vithoba, and all their other gods, — indeed the whole system of Hindoo religion was false; and not only this, but that there was no God, no holiness, no sin."

On the evening of the 16th another party from the town was at the tents, — "A government school-teacher and a company of young men from the English school. They also denied the existence of God, of sin, and of righteousness. Sad as it is to see so many of the educated men running off on this track, it is not surprising. The English government is very careful not to allow Christian professors in its schools and colleges, but does not scruple to give such positions to avowed infidels."

THE COST OF BECOMING A CHRISTIAN.

"February 17. Went this morning to the Mahar *wade* and had a pleasant time. It is almost always a pleasure to preach to these poor people. They haven't the self-satisfied feelings and pride of the higher castes. They acknowledge themselves sinners and in need of a Saviour, and often readily accept the gospel as true, but do not heed it because they think their bodily support can only be obtained by following their hereditary ways. The cares of this world choke the word. O, these tests that Hindoo Christians have to stand! They are tests indeed. When a man considers the matter of becoming a Christian, he considers whether he can actually *leave all* for Christ's sake. The probabilities are, that if he obey Christ he will lose houses and lands, and father and mother, and wife and children. Relatives become bitter enemies. Friends are changed to foes. In nineteen cases out of twenty, to speak very moderately, such would be the case. I have heard of but one case among the higher castes where this was not so. The lower castes do not so much fear the loss of kin, and of the kindness of friends, as of the means of subsistence. They subsist to a great ex-

tent by their hereditary privileges, and these are in a certain sense religious. To say nothing of the grain received from farmers for work, they have the privilege of begging daily, after the chief meal of the day, the remains of the dinners of the higher castes. Thus after a great feast it is their *privilege* to have the *leavings*. It is their prerogative. All dead cows, oxen, buffaloes, etc., are theirs, and they *eat* them. From many of these things a Christian is cut off. Feasts and weddings are religious, which, being interpreted, means idolatrous. So, for a low caste man, there is not only the strong *probability* of his losing, for a time at least, the friendship of his relatives, but there is a *certainly* of his cutting himself off from many a privilege which he values as a much cherished legacy. It is, with perhaps the exception of a miserable mud-house, his only inheritance,—his all. It *costs* something to become a Christian here, even for such poor creatures.”

PANDARPOOR AND ITS TEMPLE.—THE BRAHMINS.

“Well, we have seen and preached at Pandarpoor, talked with its people, and looked over the temple. A very religious place, where, for the most part, people value their religion only because they can thereby fill their pockets. As far as I could learn, Pandarpoor, now the most celebrated temple for pilgrims in Western India, gained this distinction from the poems of a man who lived about 170 or 180 years ago. There are two large pilgrimages to the place every year, when fifty thousand and more people assemble. Then there is a smaller annual pilgrimage of several thousands, and every month a pilgrimage which the residents do not even mention among the pilgrimages, though from two to three thousand people assemble. The temple, with the houses in connection with it, is said to cover four acres. There are one hundred houses, I was told, for the stated worshippers and priests of Vithoba and his wife Lakshmi, and another hundred houses for the priests of Vithoba's other wife, Rokhama, whose worship is different. When at the temple I asked the

priest, who was pointing out the particular temple of Vithoba's second wife: ‘What! does your God have two wives?’ ‘Why yes!’ he replied, ‘he has thousands of them.’”

“I understand that the Brahmins of the temples divide among themselves a lac of rupees [100,000] yearly. They are the wealthiest men in the place.

“We had occasional interruptions [at Pátikuli] from Brahmins, as we must expect to have when they are in our audiences. They live by Hindooism, as a merchant lives by trade, and what merchant would be willing to see commerce destroyed? One day, as I was talking with one, he gave the following beautiful principles of action. ‘It is right to do wrong if only that wrong-doing was practiced by one's parents and ancestors; and it is wrong to do right on the same principle. Do as your parents did, though it be to lie, steal, murder, and commit adultery, and you will not sin, and will need no Saviour.’ Did the devil ever declare more detestable principles than those with which he has filled India?”

Madura Mission — Southern India.

ACCESSIONS — HOPEFUL VIEWS.

Two very brief letters from Mr. Rendall, of the Madura mission, mention pleasant facts, and present cheerful views as to the prospects of the missionary, not in the Madura field alone, but in India at large. On the 30th of April he wrote:—

“On the first Sabbath of this month I administered the Lord's supper at Silukuvâpatti, and three persons were received to the church. They live in a village about a mile from the church—the first ingathering in that village. There were two other candidates in the same village, but they were prevented by sickness from attending the service. After the service, the Christians in that vicinity, in all over thirty, met for consultation, and were unanimous in requesting that a church might be organized, for their growth in grace. I trust I shall soon see the way clear to comply with their request.

"The monthly meeting with the helpers of the Periakulam station, was held on the 16th and 17th of this month. Our discussions were most profitable and interesting. Pastor Seymour had collected nineteen rupees on his salary, and reported contributions in grain amounting to over twenty-five rupees. He also brought twenty rupees from the Kambam church, towards the support of their pastor elect. He remarked, that formerly he was ashamed to ask his people to give; but he had got over that feeling, and now took delight in urging this duty upon all.

"Pastor Williams reported nearly sixty rupees contributed by the Christians at Periakulam, for the building of their new church. His church thus far, this year, has contributed half of his salary. The catechists had done very well, during the previous month, in the study of the Bible, and other subjects pertaining to their work. Two persons had been received to the church, and there were five applicants. The Lord is thus graciously carrying on his work in this most interesting field, and we wait for still greater blessings at his hand."

Writing again a few days later — May 4th — he remarks: "The railroad through our district has been sanctioned, and the work is soon to commence. This road will facilitate our work, and it will tend to wake up the people of our district. I am very glad to hear of one recruit for our mission. Some in America seem to have the idea that this is one of the unprofitable missions of the Board. For my part, I cannot see that. God is carrying on his work wonderfully here. What changes are being wrought, and how the people are turning to Christianity!

"True, it will cost something to convert a country like India; but surely the American Board, in taking up work among nominal Christians, will not yield the heathen world to other societies. The churches must cultivate both fields, and if the work among the heathen is more onerous and costly, we must not shrink from it. How much it cost to convert the Sandwich Islands; but does any Christian regret the expenditure? In our field, several single missionaries have under their care three or

four times the population of all those islands. We feel encouraged in this blessed work. Our native pastors, and other native agents, are taking hold with fresh vigor; and I trust the churches in America will have one heart to stand by us, until the work for the Master is done."

Ceylon Mission.

SELF-RELIANCE.

MR. DE RIEMER wrote from Chavagacherry, April 22d. The mission had thought it best for him to reside at that station; he had been there since the 14th of March; and notices one matter of interest as follows: —

"As this station has been destitute of a resident missionary for nearly nine years, some may suppose that it was necessary for me to be sent here to 'strengthen the things that remain.' But this is not the case. I have been agreeably surprised to find so independent a spirit, and so much feeling of self-reliance that they do not need to lean on a missionary or his wife to help them sustain their Sabbath and week day services. They need assistance in some lines of development (*e. g.*, in the Sabbath-school), but their present ability to stand alone is, to my mind, a good proof of the benefit to be derived from a system of supervision which involves only an occasional visit and inspection of the field.

"It would be a matter of sincerest regret to me, if my coming to Chavagacherry should weaken this feeling of self-reliance. My serious resolve is, not to relieve a single man of any responsibility he has hitherto borne in the carrying out of this work. My effort shall be to enlarge and encourage the work, but not to *carry* any of it."

North China Mission.

A TOUR — ENCOURAGEMENT.

MR. STANLEY wrote from Tientsin (80 miles southeast of Peking) on the 21st of March, reporting a tour from which he had recently returned, having been absent thirty-nine days, "greatly encouraged," he

says, by what he "saw of the grace of God, and of promise for the future." The region visited seems to have been south-east from Tientsin. At one place in the Shen Cho district, he found three inquirers, and a fourth was absent. He thought them "evidently sincere, though their knowledge was exceedingly meagre." He spent five days at the place, "instructing the Christians, and meeting the inquirers daily." "Others were interested," he says, "and since my return, I hear that several others have begun to pray." Of some other places he writes:

"At Ning Ching — village of Ting Tsau — I baptized three adults and one child. The men baptized in June 1870 have grown in knowledge and grace. I visited one inquirer at his home, forty li (about thirteen miles) distant, by request. I spent nine days there mainly instructing the Christians and inquirers. That region furnishes much encouragement if *adequate means were used to bring its buds of promise to the fruitage*. I left a student helper who did not know a *character* two years ago — having *no other to send* — to labor for a couple of months and report. I have done the best I could, *alone*, to prepare men for doing the work God has given into my care.

"In the Teh Cho district I spent twelve days, mainly instructing the converts, none of whom can read. Was invited to visit several villages. At one, I spent two days and a night. We did not retire till half-past three o'clock in the morning, the women and children of the household in which I stayed remaining till about midnight. Two families of cousins, of four and three brothers respectively, live in one compound. One brother had visited me in December and January, and invited me to their home. They had a copy of Matthew and John, and a few small tracts. A helper had also been there once, but their instruction amounted to nothing. All our conversation was concerning the gospel. Not a question — so common — was asked as to our customs, products, etc. This speaks much. A few days after I was there, I sent my helper to spend three days and report. They were as intent on his instructions

as they had been on mine. Most of the Shantung people are as superstitious as the old Athenians. These persons belong to a sect which relies on a variety of physical and mental exercises for cleansing the heart; but the gospel seems to be finding an entrance to their hearts, and I hope, on a future visit, to baptize several in this compound. One or two of the women can read. One man came to Ti Chi (25 li) and spent the two Sabbaths I was there with us. Baptism was not administered to any person in this district, but several are now applicants, and under the instruction of my helper, who will return with a report about three weeks hence. I hope to visit these places in the fall, *but what can one man do in such a field?*

"I might add much in the way of interesting particulars, but scarcely have the time. Enough is given to indicate the need of more workmen at Tientsin. The work is developing fast and healthily. 'Dig the trenches and God will fill them with water.' 'This is but a light thing in the sight of the Lord;' but we must dig *first*, and then he 'will deliver the Moabites into our hands.'"

Respecting Tientsin, Mr. Stanley says, "There are five inquirers, three of whom are very much interested, and may be examined next week"; and in a post-script, dated March 31st, he adds: "Five persons will be baptized to-morrow."

BAPTISMS AT PEKING.

In his "occasional notes," under date March 11, Mr. Blodget, of Peking, wrote: "Six persons were received to the church yesterday, by baptism. Of these, one was a woman who receives employment from Miss Porter; four were pupils in the girls' school, and one was a young man from the boys' school. Of the girls, one was the first pupil received into Mrs. Bridgman's school, and always called by her 'my thread,' — perhaps indicating in this way her slender hold, at the first, upon the women and children for whom she labored. For a long time she could only secure this one child. Another was the youngest of three sisters who were taken from the street by Mr. Burns, as

they were begging with their mother, and brought to Mrs. Bridgman to be received into her school. We frequently contributed money for their support. She was called Eliza, in remembrance of Mrs.

Bridgman. The one before mentioned was called Ruth. 'One soweth and another reapeth.' We trust that God has answered her prayers for these children."

WOMAN'S WORK.

A FIRST TOUR IN TURKEY.

MISS PATRICK, of Erzroom, wrote March 13th, that she had recently returned from her first tour in Turkey, which she had enjoyed greatly. Of the tour, and of one of the places visited, she writes:

"Travelling in Turkey has not yet lost its romance for me. There is a great deal of novelty connected with a journey of eleven hours on horseback, to any one recently from America. The strange, wild scenery of the mountains, barren and covered with snow, will not allow us for a moment to forget that we are in a foreign country.

"Long caravans of horses and camels with occasionally a little donkey almost lost to view beneath his heavy burden, are constantly winding across the plains, with a slow measured tread. Their coming is announced by the peculiar cries of the caravan drivers, and the discordant ringing of the bells attached to the necks and sides of the animals. For many miles the road was worn into deep steps by the continual passing of caravans. About six hours from Erzroom, at Hassankaleh, we passed some hot springs, and the sight of the little green grass around them was decidedly refreshing. . . .

"One of our helpers is located at T——, and we received a warm welcome on our arrival. They ushered us into their oda with many 'Pärrers,' and the people crowded in to see us, with eyes and mouths open. It is their custom to gather there every morning and evening for prayers, as they are most of them unable to read, but on this occasion there was doubtless a fuller attendance than usual, for the oda was not only full, but there were many people in the stable besides. We could see their faces peeping over the railing which separated the oda

from the stable, although in the dim light of the place we could see little more. The village people evidently consider the light admitted by a window four or five inches square, sufficient for all ordinary purposes. The ground floor was covered with straw matting, and they provided cushions for us to sit upon. There were two shelves filled with books upon the wall, which helped to give a cheerful look to the room. After evening worship they scarcely gave us time for supper before they gathered for a meeting. They seemed to drink in every word that was said, and I almost envied my associate her command of the language, which enabled her to speak so readily. The boys and girls are learning to read with great eagerness, and were all anxious to show us how much they had learned.

"We became quite interested in two bright young girls, who wish to enter our school. Their names are Marta and Kishmish, and they have learned in two months to read very well. We visited the women in their houses. They received us with warmest welcomes; and in some places they would not be satisfied until we had read and explained several chapters, and afterwards eaten with them. I hardly think our friends in America would have recognized us, had they seen us all seated together on the floor of one of those native houses, eating out of one large dish with the native women, with our feet in the tundour. The tundour is a deep circular hole in the ground-floor of the house in which they cook, and a fire of coals is kept there most of the time, over which they vainly try to keep warm. Often the Armenian (not Protestant) neighbors came in to hear us read, and one woman who wished to come was forbidden by her husband; but she came nevertheless. Presently he sent for

her, but she did not go. He sent for her again, and finding that she still remained he came himself and took her away. They said he would beat her.

"Sunday afternoon we had a very interesting meeting. One woman (not a Protestant) who was present at that meeting afterwards went, as usual, to the Armenian church. After the service, when she went forward according to their custom to kiss the gospel in the priest's hand, he would not permit it, and accused her of attending a Protestant meeting. 'Very well then,' she said, 'I shall go again, for their words are good.' It is a great pleasure to talk to those who are such earnest listeners, and who seem so anxious to hear."

INTEREST IN THE WORK.

Mrs. WINSOR, of Ahmednugger, writing recently to a friend in Massachusetts says: "Mrs. Bissell, Miss Ashley, and I went to visit the little child of one of our catechists, who was quite ill. The catechist has five children, and from his little salary gladly pays his tithes for the support of the gospel. Mrs. Bissell says he would rather *starve* than neglect his usual monthly payment. Such a man is a blessing to this church. We feel that the number of such is increasing, and are encouraged to feel that the day is not *far* distant, when these native churches will fully support themselves.

"You would certainly conclude that 'The morning light was breaking,' if you could just look into our Sabbath-school here. It numbers about one hundred and eighty; and so very happy they all seem in studying the Word of God, the story of Jesus' love — which to many of them has been so lately 'as an idle tale.' O, it would do your heart good to see them! You will not think it strange that my attention and interest is particularly with the little infant class."

Miss Williams wrote from Marash, May 7. After noticing her illness — her continued and severe, but unexpected "acclamating trial," — she says: "I have begun work in the First Church Sabbath-school, tak-

ing charge of the women's department. I have been expecting to do what I could there when I could talk enough; for since Mrs. Trowbridge left, no one has been in to assist the pastor; but I felt inclined to put off going a while longer. However, the pastor's urgent invitation, and the great necessity there seemed to be for some one to help them now, made me decide to go and do what I could; and I assure you I was more than rejoiced that I went; for they greeted me with so much of *gratitude*, and *joy* that I had come to work with them, that I could not but feel glad in doing for them; and I know I shall be *very* happy in this work with a Father's blessing. The work around me grows more attractive every day, and I need not tell you that I am happy, for how could I be otherwise in the midst of so much inviting work! I feel more and more grateful each day that I am allowed the privilege of being here. I am growing very much attached to the dear girls in our High School; am sure no one could fail to be interested in them, so *careful* and *persevering* are they in all their duties, and many of them doing valuable service for the Master. Among the other sisters of Marash, there has been a quiet but deep interest on the subject of religion during the winter; and we trust they will all be actively at work for the Master ere long."

"NOW WE ARE HUMAN BEINGS ALSO. SOMEBODY DOES CARE FOR OUR SOULS."

SUCH was the exclamation of an Armenian woman at Ordo, on the Black Sea, after listening for the first time in her life, to the story of the cross, from the lips of one of our missionary ladies, Miss Van Duzee, of Erzroom.

"Early Sabbath morning" [last May], writes Mr. Pierce, "we had a preaching service [at Ordo], at which at least 125 persons were present, all of whom listened with attention. Immediately on its close, Miss Van Duzee had a meeting for the women, and for more than an hour the little room was *packed* with women and girls, listening for the first time to the precious gospel from the lips of a woman.

Most of them had heard a little preaching before, from their teacher, but never till then did they seem to feel that the gospel was *for them* as well as for the men. One of them, after the meeting, made the remark, — 'Now we are human beings also. Somebody does care for our souls.' Yes, poor woman, somebody does. What a delightful tribute to the Christian women of our land, in their special work of giving the gospel to their benighted sisters! Tell this story in every mission circle, in every society auxiliary to the Woman's Board; and let the millions of women now sitting in all the degradations of sin, and the darkness of ignorance, know and feel that *somebody does care for them.*"

CARING FOR THEMSELVES.

IN the same letter in which the foregoing incident is mentioned, Mr. Pierce says of the people of the same place: —

"One day they were asking for a female teacher to be sent to them, that their women and girls also might learn to read. I said, — 'We very much want you to have such a teacher; but unfortunately we have absolutely no one to send you. If you would have a teacher, you must send one of your girls to Erzroom, let her study in our school two or three years, and we will send her back to you prepared to instruct your women and girls. They accepted the proposition at once; and when we came away, we brought with us a daughter of one of the brethren, fitted out with clothing, bed, and books, at her father's expense. She is now in the girls' school, and gives promise of becoming a good scholar and teacher.'"

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

JUNE, 1872.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

<i>Auburn</i> Aux. Mrs. H. B. Pelsifer, Treasurer.	\$42 00
<i>Ellsworth.</i> Prayer circle, by Miss Phelps, \$2.32; "Cup-bearers," 28c.	2 60
<i>Wells</i> Aux. 24 church, Mrs. Samuel Lindsay, Treasurer.	30 00
<i>Whiting.</i> Earnings of four little boys, for Harpoot Seminary, 65c.	55--\$75 15

NEW HAMPSHIRE.

<i>Exeter</i> Aux. 2d Cong. ch.,	\$13.60;	
"Cheerful Givers," \$2.		15 80
<i>Kingston.</i> Mrs. Maria R. F. Patten, to constitute herself L. M.		25 00
<i>Mount Vernon.</i> Miss M. E. Conant,	5 00—	45 60

VERMONT.

<i>Brattleboro</i> Aux. Miss A. N. Smith, Treasurer: \$25 of which, by Mrs. Williston, constitutes Miss Julia Knech, L. M.		122 50
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MASSACHUSETTS.

<i>Ayer</i> Aux. Mrs. J. C. Tenney, Treasurer, with previous contributions, to const. their pastor's wife, Mrs. F. J. Fairbanks, L. M.		15 00
<i>Boston.</i> Proceeds of Dolls' Fair, held by Miss Vida Scudder, May 25th, \$45; "A Friend," to const. Miss Abby Marshall L. M., \$30; "L. B. F.," monthly contribution, and to const. Miss Eliza Fitcher, missionary at Marsovan, L. M., \$3; "Mount Vernon Mission Circle," for materials for fancy work, charge of Mrs. Bissell, \$12.		117 00
<i>Boston Highlands.</i> By Mrs. R. Anderson, Treasurer: Eliot ch. \$10; Walnut Ave. ch., \$2; Vine St. ch., Missionary-box of Emma and Isabel, \$1.30;		13 80
<i>Beverly.</i> Dane st. church and society, ladies of,	83 51	
<i>Brookfield.</i> "A Friend,"	5 00	
<i>Braintree.</i> "A Friend," to const. Miss Sarah H. Thayer L. M.		25 00
<i>Bridgewater.</i> Central Square Cong. church,		10 00
<i>Cambridge.</i> Shepard ch. s. s., Mrs. E. S. Johnson's class, "Willing Helpers,"		5 00
<i>Chelsea.</i> Chestnut st. ch., Mrs. N. J. Adams,		1 00
<i>Fitchburg.</i> Calv. Cong. ch., auxiliary, Miss Anna S. Haskell, Treasurer,		36 00
<i>Granville</i> Aux. Add'l, Miss Kate E. Lee, Treasurer,		4 00
<i>Haverhill.</i> North church, auxiliary, Mrs. Luther Johnson, Secretary (of wh. \$25 by Mrs. Abby B. Kimball, to const. herself L. M.),		45 00
<i>Jamaica Plain</i> Aux. Miss M. A. Brackett, Treasurer (of which \$50 to const. Mrs. Hannah Wait and Mrs. Eliza Brackett L. M's),		75 60
<i>Leominster</i> Aux. Miss S. M. Haskell, Treasurer, for Mrs. Edwards' school, \$35; Sabbath-school, N. C. Boutelle's class, for support of a pupil in Miss Proctor's school, Aintab, \$3;		69 00
<i>Longmeadow.</i> 1st church s. s., for support of "Yernaga," at Marsovan school,		35 00
<i>Newton.</i> Eliot church, Ladies of, to const. Mrs. E. N. Horton L. M.		25 00
<i>Newton Centre</i> Aux. By Miss S. H. Cousins,		8 04
<i>Salem.</i> Tabernacle ch., auxiliary, Miss S. P. Chamberlain, Treasurer (of wh. \$75 to const. Mrs. Fidelia W. Archer, Mrs. David Choate, and Mrs. Edith Burr Palmer, L. M's), \$126.68;		
<i>Cronbie</i> St. ch., auxiliary, add'l, \$4;	130 03	
<i>Sucampscott.</i> Cong. ch. s. s., auxiliary, by Mrs. James Wheeler,	12 50—	720 03
<i>Andover.</i> Legacy of Miss Eliza C. Moar, by George Foster, Ex'r,		411 73
		\$1,131 76

CONNECTICUT.

<i>Bozrah</i> Aux. Mrs. A. A. Maples, Treasurer (of which \$25 to const. Miss Lucy H. Spicer, L. M.).		32 00
<i>Griswold.</i> Ladies' Benev. Society, by Miss Katy S. Northrop,		10 00
<i>Hartford.</i> Mrs. John H. Goodwin, donation, and to const. herself L. M.		50 00
<i>New Haven.</i> ———,		50

<i>Milford.</i> The earnings of five little girls in s. s. class of Miss Addie L. Beach,	1 00
<i>Wapping Aux.</i> Mrs. Cornelia H. Ladd, Treasurer,	13 00
<i>Westport.</i> M. Relyea,	5 00—111 50

NEW YORK.

<i>Elmira.</i> Female College, Christian Ass'n, for pupil at Harpoot,	31 00
<i>Gloversville.</i> Mrs. C. A. Clancey, to const. Mrs. Uriel Case L. M.	25 00
<i>Oswego.</i> 1st Cong'l church,	113 20
<i>Sherburne.</i> Mrs. C. J. Rexford, with former contribution, to const. Mrs. D. K. Bartlett, of Rochester, L. M.	10 00
<i>Flushing.</i> Auxiliary Society,	25 00—203 20

PENNSYLVANIA.

<i>Philadelphia Branch.</i> Sixteen ladies, annual members, \$16; Theo. Bliss, Esq., to const. Miss A. C. Bliss L. M. \$25; Mrs. Murphy, annual member, \$2; Woman's Missy's Society, Franklinville, N. J., \$3.30; Woman's Missy's Society, Vireland, N. J. (\$25 of wh. to const. Mrs. Gardner L. M.), \$30; Woman's Missy's Society, Baltimore (\$100 of wh. to const. Mrs. Sarah E. Morton, Mrs. H. C. Lockwood, Mrs. Martin Hawley, and Mrs. Sidney Turner, L. M's). \$108 51; Mrs. C. C. Fisk, contribution, \$10; Woman's Missy's Society, Jersey City (of wh. \$50 to const. Mrs. Winslow Ames and Mrs. G. B. Wilcox L. M's), \$32.65; Mrs. Edw. Webb, annual member, \$5; Woman's Missy's Society, 1st Cong. ch., Newark, N. J. \$32 25; Woman's Missy's Society, Belleville Ave. Cong. ch., Newark, N. J., \$36; Mrs. Edw. Hawes, \$5; Woman's Missy's Society, Montclair, N. J., \$23 25; "Orangebuds," Orange, N. J. first instalment for pupil at Aintab, \$10; Woman's Missy's Society, Washington, D. C., \$64.30; Woman's Missy's Society, Trinity Cong. ch., Orange, N. J., towards constituting Miss Myra Proctor, L. M. of this Branch, \$23;	511 25
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OHIO.

<i>Youngstown.</i> Woman's Missy's Society, 1st Pres. ch., Mrs. P. T. Caldwell, Treasurer, the quarterly collection,	28 85
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ILLINOIS.

<i>Chicago.</i> Mrs. M. L. Parrington, a private donation for Miss Fritcher's use in her school,	5 00
<i>Rockford.</i> For support of a pupil in Miss Proctor's school, Aintab, \$40,	45 00

WISCONSIN.

<i>Kenosha.</i> A widow's mite, 50c.,	50
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CANADA.

<i>Montreal Aux.</i> Balance for Miss Rossella Smith's school, at Madura,	226 50
Subscriptions and donations,	\$2,090 08
For Quarterlies, "Life and Light,"	207 85
" " "Echoes,"	7 40
Subscriptions paid for Constantinople Home-building Fund,—	
<i>Boston.</i> The Misses Newman,	150 00
<i>Norwich.</i> "A Friend," by Mrs. R. Anderson,	50 00—200 00
Legacy,	411 73
Total for month,	2,917 06

N. B. We acknowledge moneys paid for the Constantinople Home-building, but payment of subscriptions is not expected, or required, till the autumn.

L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

JUNE, 1872.

Mrs. Francis Bradley, Treasurer.

OHIO.

<i>Granville.</i> Woman's Missy's Society, to be used by Miss Beach for Bible reader at Esli Zagra, and to const. Mrs. (Rev.) H. Bushnell L. M.; Mrs. T. Rose, Treasurer;	\$25 00
<i>Oxford.</i> Female Seminary auxiliary; Miss L. K. Peabody, Treasurer;	61 40—\$86 40

MICHIGAN.

<i>Armada.</i> Woman's Missy's Society, to const. Mrs. R. G. Baird, L. M.; Mrs. C. Andrews, Treasurer;	25 00
<i>Benzon.</i> Woman's Missy's Society, Mrs. S. A. Waters, Treasurer,	13 00
<i>Jackson.</i> Woman's Missy's Society, to const. Mrs. A. H. Brown, Mrs. Lotie Selfridge, Mrs. L. E. Bennett, Mrs. A. P. Woods, Mrs. Guy Chapman, Mrs. L. H. Field, Mrs. Morris Knapp, Mrs. George F. Rice, L. M's; Mrs. C. D. Lathrop, Treasurer;	200 00
<i>South Boston.</i> Woman's Missy's Society, Miss Nellie McKinney, Treasurer,	6 15—244 15

ILLINOIS.

<i>Alton.</i> Church of the Redeemer, Woman's Missy's Society, to be applied to the salary of a Bible reader at Harpoot; Mrs. S. A. Whitlsey, Treasurer;	17 00
<i>Amboy.</i> Woman's Missy's Society, \$14.45, s. s. \$17 64, to be applied to the support of two pupils in the school at Samokov; Mrs. William B. Andrus, Treasurer;	32 09
<i>Champaign.</i> Woman's Missy's Society, to be applied to the support of a pupil in the Samokov school; Mrs. P. W. Plank, Treasurer;	10 00
<i>Chicago.</i> 1st Cong. church, Woman's Missy's Society, to be applied to the salary of Kohar, teacher in the female seminary at Harpoot, of wh. \$25 from Dr. Clark, constitutes Mrs. Mary Clark L. M.; Mrs. E. I. Yates, Treasurer;	67 00
<i>Elmhurst.</i> Mrs. Lydia Hotchkiss,	3 00
<i>Evans.</i> Woman's Missy's Society, for the salary of Miss Mary Porter, of Peking; Miss M. White, Treasurer;	45 50
<i>Galesburg.</i> Woman's Missy's Society, Mrs. H. S. Hurd, Treasurer;	11 00
<i>Hinsdale.</i> Woman's Missy's Society, Mrs. M. S. Robbins, Treasurer,	15 00
<i>Lisbon.</i> Woman's Missy's Society, Miss L. S. Langdon, Treasurer,	18 50
<i>Otell.</i> Woman's Missy's Society, Mrs. B. F. Hotchkiss, Secretary,	9 00—223 09

WISCONSIN.

<i>Delevan.</i> Woman's Missy's Society, Mrs. R. Coburn, Treasurer;	42 25
<i>Fond du Lac.</i> Woman's Missy's Society, Mrs. M. B. Doe, Treasurer,	10 00
<i>Gay's Mills.</i> Sabbath school, for the school of Miss Porter, North China; by Mrs. T. W. Gay;	3 16
<i>Koshkonong.</i> Woman's Missy's Society, which, with previous contributions, constitutes Miss Nancy Barron L. M.; Mrs. Abel Slocum, Treasurer;	16 00
<i>Milwaukee.</i> Spring st. ch., Woman's Missy's Society, towards the salary of Miss Taylor, of India; by Mrs. S. D. Arnold;	65 28
<i>Oconomowoc.</i> Woman's Missy's Society; Mrs. I. Streeter, Treasurer;	7 18
<i>Ripon.</i> Woman's Missy's Society, which, with previous contributions, constitutes Mrs. H. H. Lemon L. M.; Mrs. Lucy Dawes, Treasurer;	25 00
<i>Whitewater.</i> Woman's Missy's Society, \$71.60, which, with previous con-	

tributions, constitutes Mrs. George S. Marsh, Mrs. H. B. Shedd, and Mrs. William Walker, of the Gaboon Mission, L. M.'s; \$2.60 from the Willing Workers; by Miss Hall, Treasurer; 73 60—242 47

IOWA.

Belle Plain. Woman's Miss'y Society, Mrs. E. I. Lane, Treasurer, 12 00

Chester. Woman's Miss'y Society, to be applied to the salary of Miss Maltbie, of Samokov, \$25 of wh. constitutes Mrs. Henry Sherman L. M.; Miss C. A. Carter, Treasurer; 18 70

Dubuque. Sabbath-school of 2d Pres. church, for girl's school in Constantinople, to be expended under care of Rev. E. E. Bliss, D. D.; by Rev. L. A. Ostrander; 25 00

Grinnell. Cong. church and society,

for support of Miss Hillis; by T. H. Bixby; 107 50

McGregor. Woman's Miss'y Society; Mrs. R. Grant, Treasurer; 10 00

Stacyville. Woman's Miss'y Society, to complete the life-membership of Mrs. Emma L. Gurnsey, \$5.10 from the Children's Society; Mrs. M. B. Hancock, President; 10 00

Toledo. Woman's Miss'y Society, to complete the salary of Mrs. Coffing's assistant-teacher for the year ending May, 1872; Mrs. E. N. Barker, Treasurer; 26 32—209 52

MISSOURI.

St. Louis. Woman's Board of Missions for Missouri, for the support of a missionary to be designated; Mrs. S. B. Kellogg, Corresponding Sec'y; 375 00

1,335 63

MISCELLANY.

EDUCATIONAL FRUIT OF MISSIONS.

EVERY one knows how deep was the intellectual darkness, how utterly uncultivated were the minds, a few years since, of the people of the Sandwich Islands, and of the Zulus of South Africa, as well as of many other barbarous tribes to whom missionaries have been sent. Now, from time to time, newspapers from such lands reach us, containing articles which at once mark the strong contrast between the past and the present, and strikingly exhibit some of the fruits of missionary labor. Thus the "Pacific Commercial Advertiser" (Honolulu) of May 18, notices an examination, on the 3d and 4th of May, of the "Hilo Boarding-school." It states:—

"The young men, about seventy-six in number, acquitted themselves with much credit during the trying ordeal of two days.

"It was quite apparent to the many visitors present, that it was not gotten up for the occasion, as many of these exercises are. This was evinced by the readiness and correctness with which many of the young men, selected at random, solved problems on the blackboard which were not in their text-books, and which they had not before seen, showing a gratifying familiarity with the principles underlying the branches of study pursued.

"But in nothing were we more interested than in the *young men themselves*—in their bright, intelligent faces, their neat, cleanly appearance, their admirable deportment in the class-room, and during all the exercises. They have evidently been taught, and what is more important still,

they have learned, what young men in general are apt to learn slowly, the importance of *order, discipline, and decorum*.

"I do not believe, Mr. Editor, that the same number of young men could be found in any country who could conduct themselves with more propriety under similar circumstances.

"This may not be surprising, however, when it is remembered that they are under the able management of Rev. D. B. Lyman, whom thirty-six years of experience in this sort of work, has made master of the situation.

"The young men were examined by their teachers in Arithmetic, written and mental, and Geometry, Algebra, Moral Science, Natural Theology, Church History, Geography, and Reading. They were trained also, throughout the year, in Writing, Composition, and Music. And last, but by no means the least important, they are here trained to *labor*. For the school is conducted on the manual labor system. . . . The young men of this school pay all their personal expenses by the labor of their hands."

The "Natal Colonist" of March 19 contained a notice, also, of a school among the Zulus, the Amanzimtote Seminary, of the Zulu mission, in which it is said:—

"The new building, just completed, exclusive of furniture, cost £719, £650 of which was contributed by friends of the American Mission in America. The building is of burnt brick, and is covered outside and inside with lime. It is thatched in a neat style, and altogether presents

a fine appearance to one approaching the station. The extreme length of the edifice is 83 feet, by 38 feet wide, and the height of the walls is about 14 feet. The central building is 39 feet long by 24 feet wide inside. This is the general school-room, which is open to the roof—is exceedingly well ventilated, and fitted with good seats and desks. The walls are covered here and there with maps, charts, blackboards, etc. Altogether it is one of the largest and best furnished school-rooms in the colony. It is designed to accommodate about 70 pupils. It is lighted by day by six large windows, and by night by hanging and bracket lamps. Opening from this main room are doors leading into three large class rooms, each 20 x 20 feet, and one door, through an entrance hall, into a beautiful room designed for library, apparatus room, etc. The fair proportions of the whole crown a grassy hill which slopes gently toward the river in three directions, thus securing abundance of air, dryness, and beauty of situation, and, by consequence, healthfulness.

"Among the guests present we were more than glad to have Mr. Brooks, the able and indefatigable Superintendent of Education. Fifty pupils gathered in this new building for examination in the studies which have engaged their attention. . . . There were examinations in mental and written Arithmetic, in Geography and Geometry, and in Reading and Writing. All the examinations were conducted in the English language. They showed ability to learn on the part of the pupils, and tact and patience and earnestness on the part of the teachers. . . . After the examination an address was made by Mr. Brooks, who expressed his own gratification in witnessing the progress made by the pupils, and the pleasure His Excellency the Lieut.-Governor had in being able to aid so valuable an institution.

"Of the dozen and a half pupils who have graduated from the school, sixteen are engaged in teaching day schools. The great object of the school is to raise up teachers and preachers who will educate and Christianize their countrymen. . . . While no sectarianism is taught, the Am-zimzintote Seminary is a strictly religious

institution, and the firm belief of its teachers and supporters is, that intellectual training, without being accompanied by moral and religious, is worse than in vain."

Truly, "the people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is sprung up."

A BRIEF VISIT TO JAPAN.

MR. BALDWIN, of the Foochow mission, China, now on a visit to the United States, came home by the Pacific route, by way of Shanghai, Japan, and San Francisco. He did little more than touch at some places in Japan, but the visit, brief as it was, naturally led to some expression of his views respecting missionary operations there, which readers of the Herald may be glad to see. He writes:—

"My visit in Japan was quite brief, especially at the ports of Nagasaki and Kobe. In some instances I could do little more than give missionary brothers or sisters a shake of the hand, and enjoy with them a short conversation. I found them deeply interested in their work, and waiting eagerly for the full dawn of religious toleration—Burnside, Ensor, and Stout, at Nagasaki; Green, Gulick, and Davis, at Kobe, looking for their reinforcement, and resolved on carrying the gospel to the large city of Oosaka; Ballagh and his associate at Yokohama; not forgetting the zealous ladies, Pruyn, Pearson, and Crosby, of the Woman's Society. Besides these, there are other workers, doing a noble work in the government schools—missionary in its ultimate aim and result, though not bearing the name. Such are Dr. Brown (formerly of the Dutch Reformed mission), at Yokohama, and Messrs. Verbeck, Veeder, and Griffis, at Yedo. The buildings, as well as plan, of the school at Yedo, are quite extensive, embracing departments in the English, French, and German languages; and already the school claims to be called a college. The instruction of course is still elementary, as the students' great aim is to *acquire the languages mentioned*.

"The brethren at Nagasaki and Kobe seem to be working very cautiously, on

account of the jealousy of officials and the timidity of the people. One of them remarked to me, that the servants would be afraid even to attend family prayers. But at Yokohama the prospect seems more inviting. Mr. Ballagh, of the Dutch Board, holds public services on the Sabbath, and in March organized a church of eleven members, the only one in the empire. I was present at its second communion service (as a regularly organized body), and had the pleasure of giving a brief, informal address, Mr. Ballagh interpreting.

"The interesting religious movement which has resulted so favorably, thus far, to the cause of Christ at Yokohama, is closely connected with the work under Mrs. Pruyn's direction. She and her associates have charge of an asylum for children; but the evening meetings held in different rooms of the institution, one in English and one in Japanese, have been richly blessed as a means of grace to natives and foreigners, so that the institution is virtually an evangelical training-school as well as an asylum.

"To one tolerably conversant — from history or observation — with the Japanese as they were only a few short years ago, the changes and signs of change now apparent, must be deeply interesting. There seems to be a perfect mania, at the open ports, for imitating foreign nations, in dress and manners, and in the various arts of civilized life. Little things, as well as great ones — things that lie so much on the surface of society as to seem almost fortuitous — show this growing tendency. To say nothing of the more important matters, as steamboats, railroads, telegraphs, foundries, and scientific schools, we find the fact indicated in other ways. For example, we had numbers of Japanese on our steamer as we passed through the inland sea. One would wear a foreign hat, another a pair of foreign shoes, while a third would sport a watch with a gold chain. We even had our Japanese fop, in the height of foreign fashion, or a little beyond.

"The government seems disposed to give an impulse to this imitative tendency, if it did not actually originate it. In the army they adopt the French uniform and drill. In their custom-houses, they

require their officials to sit at tables to write, instead of squatting on mats on the floor. Descending even to the fashions of society, they issue edicts of indulgence, permitting the men to let their *heads go unshaven*, and the married women to dispense with blackening the teeth with the wash of vinegar-on-iron-filings, which gives the mouth such a ghastly, cavernous appearance.

"Some foreign observers regard the Japanese as children in their fondness for foreign ways and readiness to adopt them; and on this account such observers seem to apprehend a reaction in the native taste. However this may be, the *government* seems quite fully committed to the new order of things, and the people will naturally follow, to a greater or less extent, their literary and official leaders in the march of progress.

"As to the bearing of the people toward Christianity and the few native converts, there is no open or very marked opposition at present. There may be a secret feeling of hostility among some in official circles, and among the people, especially in the interior; but considering the whole aspect of things, the Japan field is full of promise. Toleration is sure to come in time, if it has not already come. Good foundations have been laid. Some of the missionaries, and those engaged in government service, have gained a competent knowledge of the language. One Christian church has been organized, and there are hopeful inquirers besides. A beginning has been made in the preparation of grammars, dictionaries, etc., in English and Japanese. And, better still, the work of translating the Scriptures has been commenced, one or two of the gospels being already in press or print, though not yet in full circulation.

"How precious the work among those vast populations in the East, in China and Japan! Let the church renew and multiply her prayers and efforts, that the Spirit may come in power to bless every effort, and give realization to every hope."

OPIUM IN CHINA AND THE UNITED STATES.

DR. OSGOOD, of the Foochow mission, wrote from Foochow on the 19th of Feb-

ruary last: "One of the great obstacles in the way of missionary work in China, is the objection ever brought against foreigners, namely, 'You brought opium and forced it upon us.' I am assured by intelligent Chinese, that the number addicted to the use of opium increases year by year. I have recently obtained a copy of the report published by the Imperial Customs, from which I take some statistics relating to opium, thinking they may be of use. The amount imported into China and upon which duties were paid, is as follows for the years mentioned:—

1865, piculs, 56,133, estimated value, 25,821,180 taels.	
1866, " 64,16, " " 34,838,640 "	
1867, " 60,948, " " 31,994,576 "	
1868, " 53,915, " " 26,127,869 "	
1869, " 53,310, " " 26,282,491 "	
1870, " 58,753, " " 27,690,103 "	
Total, 347,580	Total, 172,754,859 "

"In addition to the above, we have the amount smuggled from Hong Kong into various parts of China, which the Inspector-General of Customs estimates as follows, for the same years as in table No. 1:—

1865, piculs, 20,390, valued at 9,175,500 taels.	
1866, " 16,834, " " 7,743,600 "	
1867, " 25,582, " " 12,023,500 "	
1868, " 15,622, " " 7,029,900 "	
1869, " 32,651, " " 16,497,841 "	
1870, " 36,228, " " 17,651,340 "	
Total, 147,307	Total, 69,121,681 "

Thus we have an aggregate of 494,887 piculs, or 65,985,066 pounds, valued at 322,502,053 dollars, in silver. No better authority can be found than the Customs' Reports, which are compiled from returns from all the open ports in China.

"Again, we should remember that the amount of opium raised in China is perhaps as large as that imported from India. A missionary who has journeyed extensively in the middle and northern parts of China, reports that a very large territory formerly devoted to the production of rice, is now covered with the poppy, and that the ill effects of the change are manifest on the people, as well as on the country itself. I should add, that the value of opium as given above, is estimated at whole-sale rates. Were we to add the profits paid by the consumers to the retail dealers, we should increase the amount about two fifths.

"I see the statement is made by Dr. Edward Young, chief of the Bureau of Statistics, that 315,121 pounds of prepared opium was imported into the United States during the year ending June 30th, 1871; and that the value of the same was \$1,926,915. When we remember that only about a hundred years have elapsed since the East India Company first introduced opium into China, and that over 100,000,000 of people are made miserable by it, and that the vice has extended to all parts of the empire, have we not reason to fear that the time may come when this curse will be as prevalent in the United States as it now is in China? A hundred years ago the use of opium in China was less than it now is in America.

"Had the Emperor met this evil at first, it might have been prevented; now no human power can stop the importation of the drug. Ought not the attention of our Christian legislatures to be called to this great and increasing danger which threatens the prosperity of our beloved native land?"

DEPARTURES.

REV. CHAUNCEY GOODRICH and wife, of the North China mission, Rev. Arthur H. Smith, and Mrs. Emma Jane Smith, of Clifton, Ill., and Rev. Henry D. Porter, of Chicago, Ill., going to join the same mission, sailed from San Francisco July 1. Mr. Smith was educated at Beloit College, and Andover and Union Theological Seminaries, and Mr. Porter at Beloit College and Andover Seminary.

Rev. Gustave Alexy, a native of Hungary, a graduate, in 1871, of the New York Theological Seminary, sailed from New York July 13, to join the mission of the Board in Spain.

DEATH.

AT sea, off the coast of Portugal, June 8, Laura P. Smith, daughter of Rev. J. C. Smith, of the Ceylon mission, aged 24 years. Miss Smith was on the way to this country with her parents. Her health had been poor for some years. It was thought best for her to return to the United States; but she failed rapidly on the way, and slept, it is believed, in Jesus, before reaching England.

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.	
Yarmouth, Mrs. Huldah Blanchard, deceased, by B. Freeman,	95 00
Hancock county.	
Castine, S. Adams,	50 00
Lincoln and Sagadahoc counties.	
Washington, Calvin Starrett,	3 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer, Cong. ch. and so.	7 70
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	14 00
St. Albans, Rev. W. S. Sewall and wife,	5 00—19 00
Union Conf. of Ch's.	
Harrison, Cong. ch. and so.	1 25
Waterford, Rev. J. A. Douglass, 5; Mrs. J. A. Douglass, deceased, 5; H. E. and C. M. Douglass, 10;	20 00—21 25
Washington county.	
Machias, "Machias,"	18 00
Robbinston, Cong. ch. and so.	30 00—48 00
York county.	
South Berwick, Henry Scott,	1 00
	244 95

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsum, Cong. ch. and so.	28 00
Keene 2d Cong. ch. and so. m. c.	45 02
New Alstead, Cong. ch. and so. m. c.	21 00
Rindge, Cong. ch. and so. m. c. 3.37; O. D. Converse, 5;	8 37—102 39
Grafton county.	
Plymouth, Cong. ch. and so. m. c.	9 34
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Manchester, a friend,	75 00
Masou, Cong. ch. and so.	5 00
Merrimac, Cong. ch. and so.	52 50
Nashua, Pearl st. ch. and so.	16 37
New Ipswich, Cong. ch. and so, with previous dona., to const. Mrs. Lizzie A. COLLINGS, H. M.	16 45—165 32
Merrimac co. Aux. Soc.	
Chichester, Cong. ch. and so.	4 00
Webster, Cong. ch. and so.	50 00—54 00
Rockingham county.	
Exeter, Union monthly concert,	5 75
Hampstead, Cong. ch. and so.	10 14
North Hampton, Cong. ch. and so.	14 25—30 14
Strafford county.	
North Conway, Mrs. Reuben Kimball,	5 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, D. M. Ide,	10 00
	376 19
Legacies. — Grantham, Seth Littlefield, by Seth Littlefield, Ex'r,	1,000 00
	1,376 19

VERMONT.

Addison county.	
Ripton, Cong. ch. and so.	13 20
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so.	68 50
Lamoille county.	
Stowe, Cong. ch. and so.	63 88
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
North Craftsbury, Mrs. D. W. Loomis,	25 00
Rutland co. James Barrett, Agent.	
Benson, Cong. ch. and so.	5 10
Brandon, Cong. ch. and so.	26 00
Castleton, Mrs. Betsey Hooker,	10 00
West Rutland, Cong. ch. and so.	20 00—61 10
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Central Cong. ch. and so., coll. 225.51; m. c. 85.85;	311 36

Putney, Cong. ch. and so.	8 00
West Brattleboro, Cong. ch. and so.	80 32—399 68
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Weston, Mrs. Sarah Bartlett, deceased,	1 00
Woodstock, 1st Cong. ch. and so., bi-monthly collection,	9 82—10 82
	642 13

MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	12 76
Waquoit, Cong. ch. and so.	6 90—19 66
Berkshire county.	
Egremont, Cong. ch. and so.	33 68
Boston and vicinity.	
Boston churches reported in July Herald as from Park st. ch. and so.	2,629 41
Additional,	1,970 59
	4,600 00
Previously ack'd,	2,629 41
	1,970 59
Making total from Boston churches,	46,883 60
	1,970 59
	48,854 19
From other sources, (of wh. from a friend, 500; G. Hammond, for India, 10);	585 24
	2,555 83
Chelsea, Winn. Cong. ch. and so. m. c., 2 months, 71 91; Central Cong. ch. and so. m. c. 61 08;	122 99—2,678 82
Bristol county.	
Taunton, Trin. Cong. ch. and so., to const. Mrs. MARY L. NEWMAN, JOSEPH E. WILBAR, WILLARD BATTELLE, Miss ABIGAIL A. WALKER, ROBERT DALGLISH, H. M.	500 00
Brookfield Asso'n. William Hyde, Tr.	
Globe Village, Evan. Free church,	50 00
Essex county.	
North Andover, Trin. Cong. ch. and so.	128 90
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Ipswich, 1st Cong. ch. and so.	69 29
Newburyport, Belleville Cong. ch. and so.	500 80—570 09
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington st. Cong. ch. and so. (of wh. from For. Miss'y Society, to const. ALEXANDER HASKELL, H. M., 150.37), m. c. 90.20;	257 87
Dane st. Cong. ch. and so. 17.30;	8 00
Lanesville, Cong. ch. and so.	5 50
Marblehead, a thank-offering from a friend,	20 00
Middleton, Cong. ch. and so.	8,239-1,093 76
Salem, South Cong. ch. and so.	
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Gill, Cong. ch. and so., monthly collections,	15 60
Greenfield, E. S. Potter,	1 50—17 10
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
East Longmeadow, 1st Cong. ch. and so.	18 44
Southwick, "From a friend,"	5 00
Springfield, "Unabridged,"	1,000 00
Westfield, First Cong. ch. and so.	143 32—1,166 76
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Hadley, Russell Cong. ch. and so. m. c.	15 08

Prescott, Cong. ch. and so.	9 80
Worthington, Cong. ch. and so., annual collection,	63 35—83 23
Middlesex county.	
BillERICA, Cong. ch. and so.	25 00
Burlington, Cong. ch. and so.	18 00
Cambridgeport, Prospect st. Cong. ch. and so., annual coll. 202, m. c. 9 15;	211 15
East Somerville, Franklin st. church m. c.	7 01
Lowell, 1st Cong. ch. and so., to const. Dea. EZRA B. WELCH, II. M.	175 00
Natick, 1st Cong. ch. and so.	3 50—741 16
Norfolk county.	
North Weymouth, Pilgrim Cong. ch. and so., to const. Rev. LOUIS B. VOORHEES, II. M.	50 00
Sharon, Cong. ch. and so.	93 80
West Medway, Cong. ch. and so.	38 00
West Roxbury, South Evan. ch. and so. m. c.	89 31—221 11
Plymouth county.	
Bridgewater, Central Sqr. Cong. ch. and so., annual coll. 80, m. c. 21;	101 00
Scituate, 1st Trin. Cong. ch. and so.	19 00—120 00
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Phillipston, a friend,	20 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Worcester, Union Cong. ch. and so. m. c. 142.17; Salem st. Cong. ch. and so. 56.60; Friend W., 5;	203 77
Massachusetts Home Miss'y Society, Income of Mrs. Osborne's legacy for propagating the gospel among the Indians of North America,	120 00
	7,713 04

Legacies.—Auburndale, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'r, 122 72
 Cambridge, Mrs. Elizabeth Bush, by Jonas. B. Child, Ex'r, 200 00
 Essex, Dea. Francis Burnham, special legacy, by Addison Cogswell, Admr, with the will annexed, 2,000 00
 Fitchburg, Miss Lucy Davis, by Daniel Messenger, Ex'r, 231 50—2,554 22

RHODE ISLAND.

Central Falls, Cong. ch. and so. 191 41

CONNECTICUT.

Fairfield county. A. E. Beard, Tr. Stamford, Pres. church, 300 00
 Hartford county. E. W. Parsons, Tr. Hartford, Windsor Avenue Cong. ch. and so. 67.93; Theol. Seminary m. c. 36.83; 104 76
 Hartland, Cong. ch. and so. 5 00
 South Windsor, Ursula Wolcott, 5 00—114 76
 Litchfield county. G. C. Woodruff, Tr. Lakeville, Village prayer-meeting, m. c. 17 00
 Middlesex county. John Marvin, Tr. Centre Brook, Cong. ch. and so. 26 50
 Clinton, Cong. ch. and so., with previous dona. to const. Mrs. II. A. ELLIOT, II. M. 67 72
 Middletown, 1st Cong. ch. and so. 201.60; J. F. Huber, for Madura, 1; 202 60—236 82
 New Haven county. F. T. Jarman, Agent.
 New Haven, Davenport ch. and so. m. c. 5.33; 1st Cong. ch. and so. m. c. 4.10; 3d Cong. ch. and so. m. c. 10; 19 43
 North Haven, Cong. ch. and so. m. c. 50 00
 Waterbury, Mrs. C. A. Minor, 30 00
 West Meriden, Rev. Moses H. Wilder, New London county. C. Butler and L. A. Hyde, Trs. 5 00—104 43
 Old Lyme, Cong. ch. and so. 20 75
 Tolland county. E. C. Chapman, Tr. Andover, Cong. ch. and so. 32 00
 Coventry, a friend, 20; a friend, 5; 25 00
 Vernon, Central Cong. ch. and so. m. c. 20 30—77 80

Windham county. Rev. H. F. Hyde, Tr.
 North Woodstock, Cong. ch. and so. 54 70
 Plainfield, a friend, 5 00
 Putnam, 2d Cong. ch. and so., annual coll., in part, 248.25, m. c. 22.72; 270 97—330 67
 1,261 73
Legacies.—Montville, Nathaniel Burr Bradford, by Mrs. Rachel Bradford, Ex'r, 4,221 31
 5,483 04

NEW YORK.

Albany, 1st Cong. ch. and so. m. c. 45 19
 Amsterdam, Female Miss'y Society, Pres. church, 115 00
 Bergen county, a friend, 20 00
 Brooklyn, Clinton Avenue, Cong. ch. and so. 1,925.75; Plymouth Cong. ch. and so. 25; 1,950 75
 Chateaugay, Joseph Shaw, 4 00
 East Moriches, Samuel W. hale, 2 00
 Gloversville, Cong. ch. and so. (of wh. from Mr. and Mrs. U. M. Place, to const. Miss FANNY RICHMOND, II. M., 100); 546 95
 Homer, Cong. ch. and so., by Mrs. E. Root, 100 00
 Kiantone, Cong. ch. and so. 6 00
 Lenox, Cong. ch. and so. (of wh. from Mrs. A. D. Johnson, 10), 16 25
 New York, H. I., 100; Miss Mary H. Brown, 3; M. W. Raymond, 14; 141 00
 Oswego, Cong. ch. and so. 122 84
 Parkville, Cong. ch. and so. 12 00
 Port Henry, Mrs. F. F. Judd, 3 00
 Pulaski, Cong. ch. and so. 5 67
 Sherburne, 1st Cong. ch. and so. 118.51; William Newton, to const. HELEN L. NEWTON, II. M., 100; 218 51
 Smyrna, 1st Cong. ch. and so. 32 90—3,345 06

NEW JERSEY.

Parsippany, Rev. John Ford, 10; Rev. C. C. Parker, 10; J. L. Condit, 5; 25 00
 South Orange, Pres. church, 50 00—75 00

PENNSYLVANIA.

Audenreid, Welsh Cong. ch. and so. 12 18
 Hanover, Rev. Jacob Sechler, 8 00
 Lock Haven, G. B. Perkins, 3 00
 Philadelphia, John M. Collins, 25 00—48 18

MARYLAND.

Baltimore, Cong. ch. and so. 50 52

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 203, m. c. 20.49; S. H. H., 20; "Duty," 9; 252 49

TENNESSEE.

Memphis, Mrs. James G. Cairns, 6 00

KENTUCKY.

Henderson, Miss Annie Cannon, 5 25

OHIO.

Four Corners, 1st Cong. ch. and so. 3 50
 Garrettsville, Cong. ch. and so. 17 71
 Hudson, Western Reserve Coll'ge ch. 10 00
 Johnston, Rev. II. A. Merrill and wife, 10 00
 Kinsman, a friend, 5 00
 Oberlin, 1st Cong. ch. and so. m. c. 11.93; friends, 20; 31 96
 Painesville, Rev. John H. House, 3 00
 Richfield, Mrs. Israel Stailer, 5 00
 Rome, H. Arnold and wife, 25 00
 Sandusky, 1st Cong. ch. and so. 24 83
 Springfield, 1st Cong. ch. and so. 45 00
 Toledo, "Left Hand," 5 00—185 50

INDIANA.

West Creek, Thomas Peach, 20 00

ILLINOIS.

Champaign, A. B. Conkling, 1 00
 Chicago, 1st Cong. church, C. H. Whittlesy, to const. Mrs. ANN ELIZABETH UPSON, Kensington, Conn., II. M., 100; Mr. and Mrs. C. G. Hammond, 200; 300 00

Clifton, Mrs. C. Van Wyck,	8 00
Concord, Cong. ch. and so., to const.	
LYMAN F. JOY, H. M.	93 10
Evanston, 1st Cong. ch. and so.	142 74
Glenoe, Congregation,	15 00
Godfrey, " Church of Christ,"	76 50
Jacksonville, Mrs. Eliza Duncan,	2 00
Lake Forest, Rev. W. A. Nichols,	25 00
Ottawa, Cong. ch. and so.	47 82
Payson, Cong. ch. and so.	23 52
Rockford, 1st Cong. ch. and so.	25 64
Rosemond, 1st Cong. ch. and so.	22 95
Tonica, Cong. ch. and so.	40 00—\$23 27

Legacies. — Galena, Nelson Stillman,	
by R. H. McClellan, Ex'r,	500 00
Rockford, John Edwards, by Maria	
H. Edwards and Melancthon Starr,	
Ex'rs,	150 00—650 00

MICHIGAN.	1,473 27
Chesterfield, Cong. ch. and so.	3 72
New Haven, Cong. ch. and so.	6 53—10 25

MINNESOTA.	
Fairmount, Oliver P. Champlin,	1 00

IOWA.	
Burlington, Mrs. Joseph Everall,	5 00
Chester, Cong. ch. and so.	11 07
Clinton, 1st Cong. ch. and so.	33 50
Davenport, Cong. ch. and so. m. c., 3	
months,	8 75
Muscatine, Cong. ch. and so.	54 55
Seneca, Rev. O. Littlefield and wife,	13 00
Sumner, German ch. and so.	4 00—129 87

WISCONSIN.	
Beloit, 2d Cong. ch. and so. 100; L. G.	
Spaulding, 2;	102 00
Bloomington, Cong. ch. and so. m. c.,	
3 months,	6 60
Boscobel, Cong. ch. and so.	15 00
Elk Grove, 1st Cong. ch. and so.	14 25
Milton, Cong. ch. and so.	2 85
Oconomowoc, Cong. ch. and so.	10 81—151 51

KANSAS.	
Wyandott, Mrs. L. B. Perry,	10 00

OREGON.	
Astoria, a lady,	5 50
Forest Grove, Cong. ch. and so.	12 30
Portland, 1st Cong. ch. and so.	13 00—30 80

CALIFORNIA.	
Oakland, 1st Cong. ch. and so., 40 gold,	
45.60; 2d Cong. ch. and so., 6.25,	
gold, 7.12;	52 72

CANADA.	
Province of Quebec, —	
Montreal, James Ferrier, 10 gold,	11 30

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,	
Treasurer.	1,252 68

MISSION SCHOOL ENTERPRISE.

MAINE. — Cong. s. s. 5; Bethel, 2d Cong. s. s.	
15; Biddeford, a friend to the Gleaners, 10;	
Brewer Village, Cong. s. s. 10; East Machias,	
Cong. s. s., 13.40, Lake school, 1.60;	
Union, Cong. s. s. 5; Winslow, Cong. s. s.	
20; Yarmouth, Cong. s. s. 32.90;	112 90
NEW HAMPSHIRE. — Chichester, Cong. s. s.	
5.25; Gilsun, Cong. s. s. 16; Lancaster,	
Cong. s. s. 35; Marlboro, Cong. s. s., for	
student at Erzroom, 33.06; Nelson, Cong.	
s. s. 18; West Lebanon, S. S. Missy's Society,	
for native teacher in Cesarea, 35;	142 31
VERMONT. — Hardwick, Cong. s. s. 50; Will-	
iamstown, M. y stove, .10;	50 10
MASSACHUSETTS. — Deerfield, Ortho. s. s., for	
Zulu boy,	30 00

CONNECTICUT. — Columbia, Cong. s. s. 12; Nor-	
folk, Cong. s. s., add'l, 50; Waterford, Gil-	
ead s. s., for boys' school in Seilur, Madura	
Mission, 18.73;	80 79
NEW YORK. — Amsterdam, Infant school Pres.	
ch., 25; Sherburne, Cong. s. s. 101.30;	156 30
OHIO. — Brooklyn, " Little Mabel,"	30
ILLINOIS. — Chicago, Tabernacle s. s., Faith-	
ful Band, 2; Granville, Cong. s. s. 6.25;	
Princeton, Cong. s. s. 5;	13 25
MINNESOTA. — Faribault, s. s. of Plymouth	
ch., for the work of Rev. J. K. Greene, Ma-	
nissa, 63.05, Mattison's Hill s. s., for use of	
Rev. J. K. Greene, Turkey, 3.22;	66 27
WISCONSIN. — Guy's Mills, a little girl's mis-	
sionary sheep, for the Zulu Mission,	3 75
TURKEY. — Erzroom, " Bobby,"	21 20
	677 17

Donations received in June,	\$17,628 07
Legacies, " " "	8,425 53
	\$26,053 60

Total, from September 1st, 1871,	
to June 30th, 1872,	\$293,144 07

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
Gardiner, Cong. ch. and so.	12 73
Norridgewock, Cong. ch. and so.	6 00—18 73

NEW HAMPSHIRE.	
Gilsun, Cong. ch. and so.	4 00

VERMONT.	
Rutland, Cong. ch. and so.	33 15

MASSACHUSETTS.	
Andover, Edward Taylor,	20 00
Boston, Mount Vernon ch. and so.	
26 73; Miss Louisa Thompson, 20;	206 73
Newton Centre, 1st Cong. ch. and so.	1 70
Pittsfield, a friend,	5 00
South Hadley Falls, Rev. Mr. Knight's	
church,	71 00
Springfield, South church (C. M.),	500 00
West Springfield, 1st church,	12 80—1,092 58

RHODE ISLAND.	
Providence, Beneficent Cong. ch. and so.	93 00

CONNECTICUT.	
North Haven, Cong. ch. and so.	27 00
Piquonock, Cong. ch. and so.	9 00
Putnam, 2d Cong. ch. and so.	58 21
Stamford, Pres. church,	100 00
Woodbridge, Cong. ch. and so.	14 00—208 21

NEW YORK.	
Fairport, Cong. ch. and so.	16 00
Flushing, Cong. ch. and so.	11 59
Kiantore, Cong. ch. and so.	3 00—30 59

OHIO.	
Marietta, 1st Cong. ch. and so.	75 17

ILLINOIS.	
Chicago, Mr. and Mrs. C. G. Ham-	
mond,	100 00
Lake Forest, Rev. W. A. Nichols,	100 00—110 00

WISCONSIN.	
—, a friend, through Mrs. J. Por-	
ter, for work in Spain,	300 00

Received in June,	\$1,965 43
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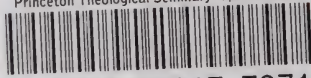
Total for Nominally Chris-	
tian Lands, from Sept. 1st,	
1871, to June 30th, 1872,	\$13,715 41

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